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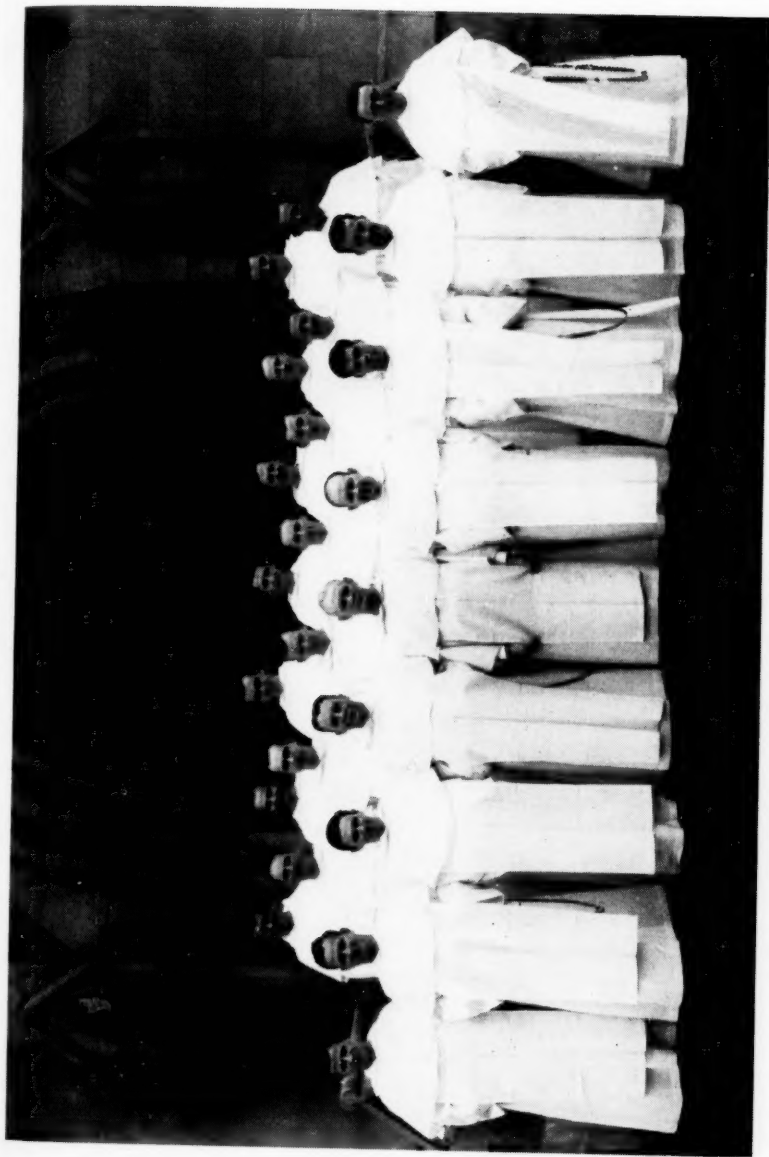
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ORDINATION CLASS OF 1949, PROVINCE OF ST. JOSEPH

V
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Ordained
to the
Sacred Priesthood
JUNE 9, 1949
by
The Most Reverend
Edward C. Daly, O.P., S.T.M.
Bishop of Des Moines, Iowa

William John Outwater
Jersey City, N. J.

James Michael Murphy
Cambridge, Mass.

John Linus Sullivan
Providence, R. I.

Thomas Kevin Connolly
New York, N. Y.

William Ferrer Kopfman
New York, N. Y.

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Troy, N. Y.

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Bellaire, Ohio

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Clarksdale, Miss.

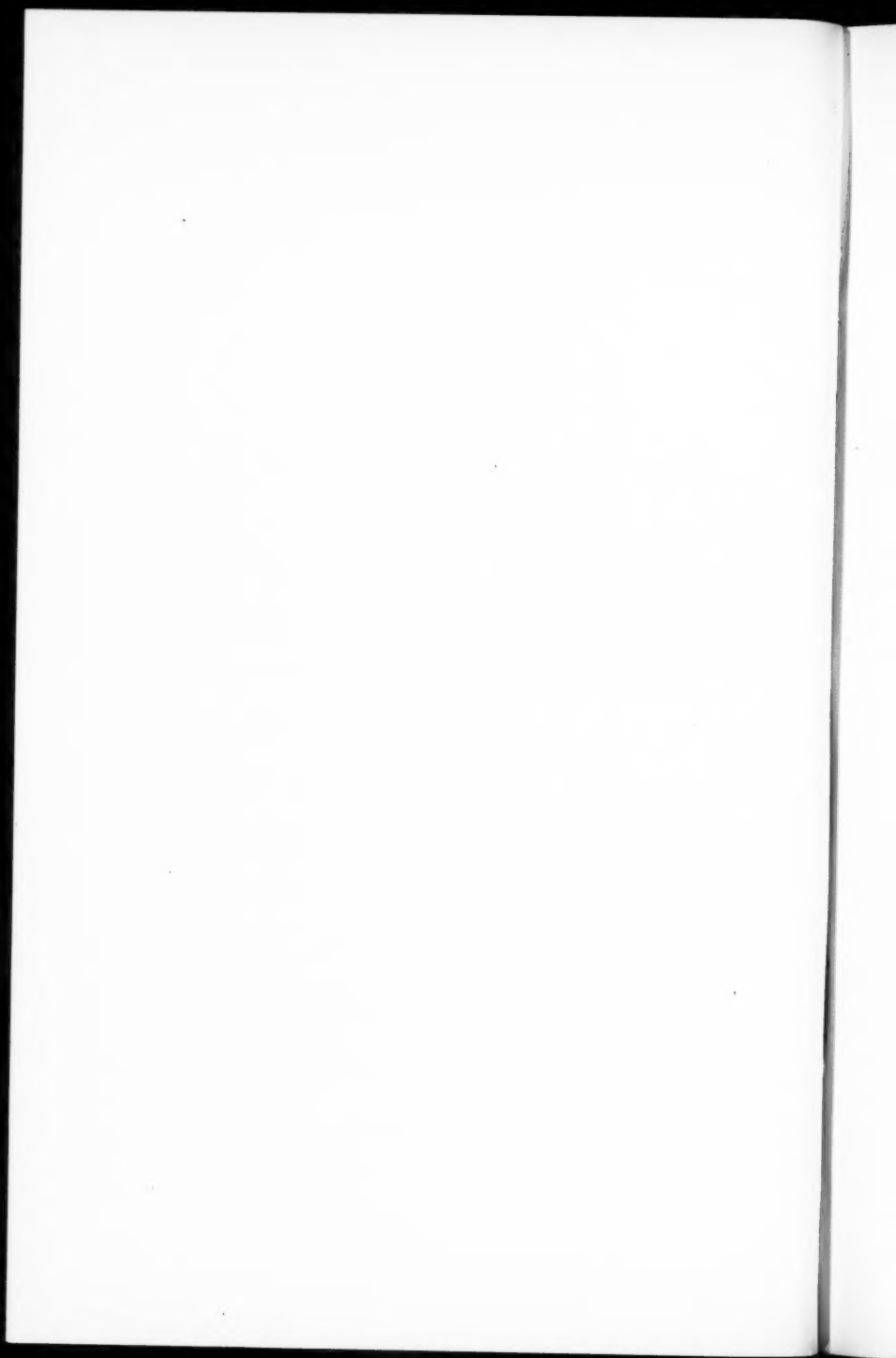
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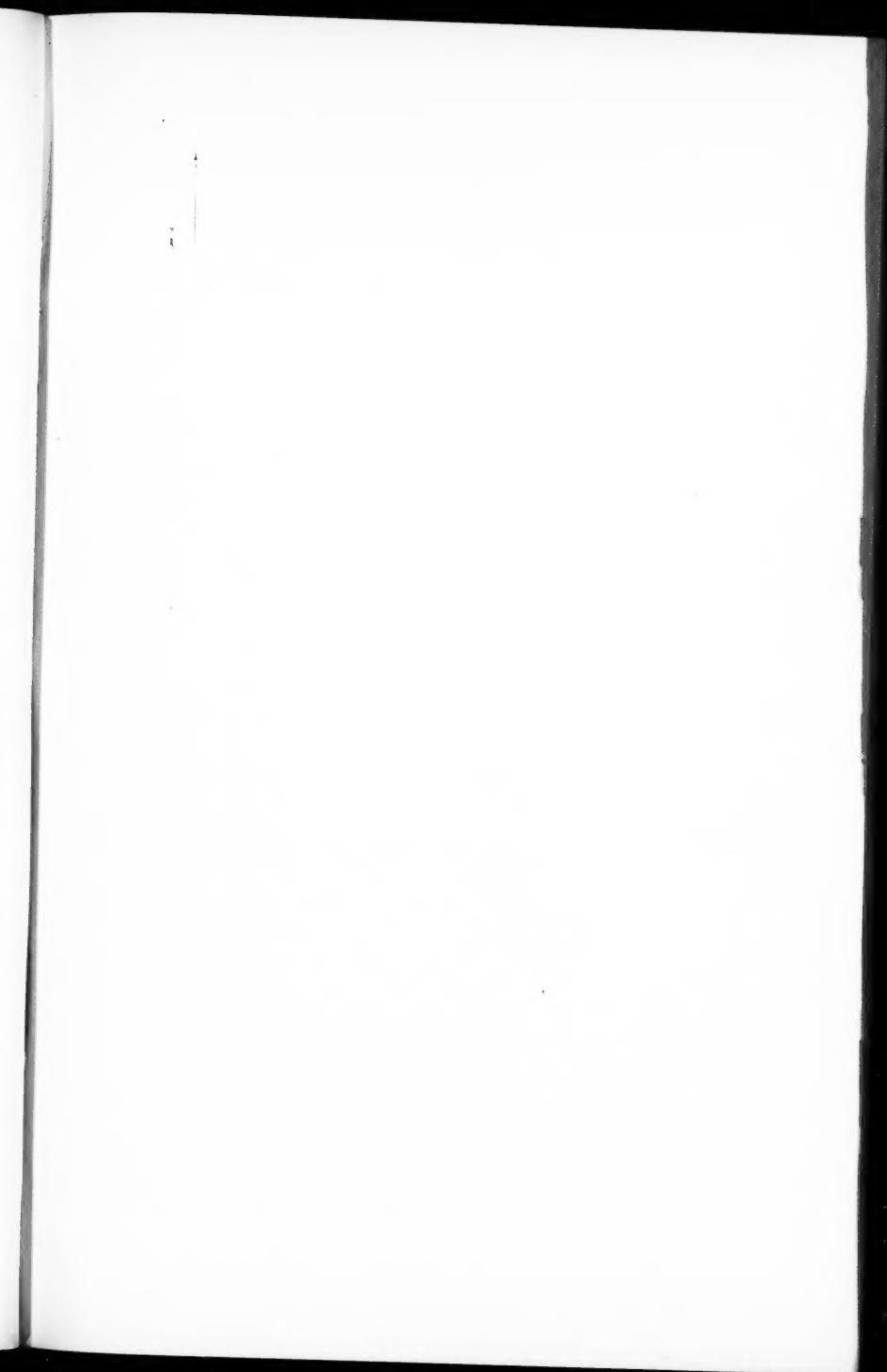
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Edward Hyacinth Putz
Jersey City, N. J.

Edward Maurice Gaffney
Cranford, N. J.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF ST. JOSEPH







ORDINATION CLASS OF 1949, PROVINCE OF ST. ALBERT

Ordained
to the
Sacred Priesthood
JUNE 7, 1949
by
The Most Reverend
Edward C. Daly, O.P., S.T.M.
Bishop of Des Moines, Iowa

Joseph Gregory Going
Royal Oak, Mich.

John Dominic Tamburello
Buffalo, N. Y.

James Athanasius Weisheipl
Oshkosh, Wis.

Joseph Michael Faraon
Toledo, Ohio

William Hyacinth Brenda
Detroit, Mich.

John Ignatius Reardon
Sioux Falls, S. D.

Roderick Malachy Dooley
Minneapolis, Minn.

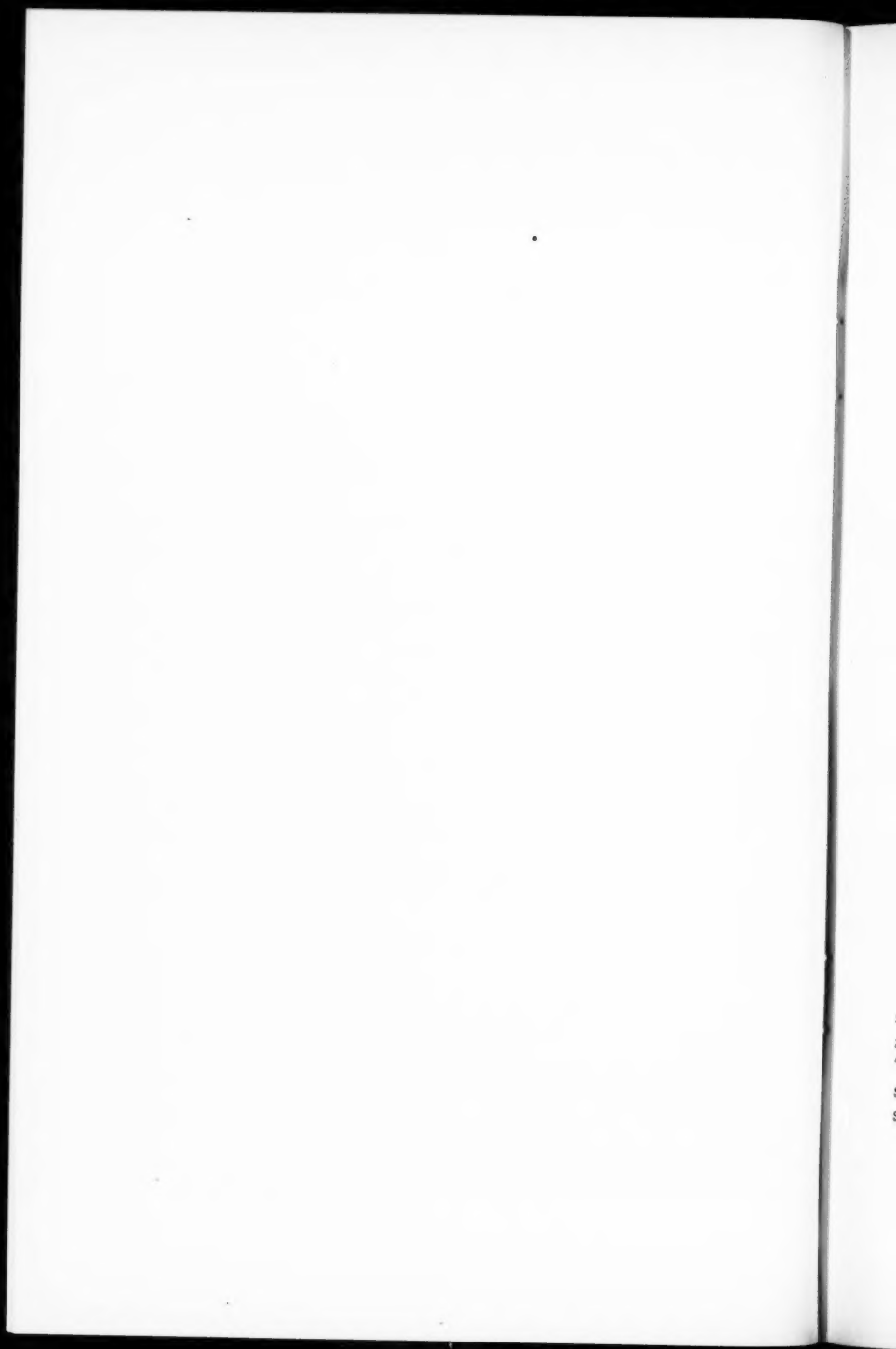
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Salem, Mass.

James Gilbert Graham
Brookline, Mass.

Robert Henry Seibs
Springfield, Mo.

John Thomas Bonée
New Orleans, La.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF ST. ALBERT THE GREAT



DOMINICANA

Vol. XXXIV

JUNE, 1949

No. 2

THE LAW AT THEIR LIPS

RICHARD HEATH, O.P.



NCE, LONG AGO, in a dim corner of the abbey church at Monte Cassino, a young and perhaps chubby boy watched with intense interest the ceremony going on at the high altar.

Two or three monks were prostrate on the sanctuary floor; a figure clad in ancient garments was seated before them. Other monks, standing in the choir stalls, were singing out of great books, their swelling voices filling the vast nave. *Kyrie eleison, Christe eleison, Kyrie eleison.* The boy wondered. He listened to the litany, watched the prostrate figures, and wondered. All his life he had wondered; had asked himself questions about everything he had ever seen, and about many things he had never seen; had sought the meaning of all things; and had resolved one day to write down his questions and his answers.

St. Thomas had always proceeded that way. Once when one of the monks at the abbey had caught him looking off into space with a strange fire in his eyes, and had said, "What are you thinking of, boy?" Thomas slowly came back from the distant place he had been, and answered quietly, "I was wondering what God is." Now he was wondering what ordination was, what the Priesthood was, what Holy Orders were.

About thirty years later this chubby boy, now a huge friar, with a huge intellect, and a still larger heart, dipped a pen into some ink, and after testing it on the paper with the words *Ave gratia*, wrote: "Should there be Orders in the Church?" It was his first question in solving the problems that made him wonder long ago. And his answer to that question reveals that the boyish wonder never left him.

WHY HOLY ORDERS

Order is a certain arrangement among things whereby the lower

depends on the higher. Such an order Thomas saw in the world, and it was a thing of beauty to him. So God, Who caused this beauty of order in the whole universe, desired to have the same beauty in His Church; the beauty of order, the beauty of Orders. Through them His grace would come; through them all in His Church would become more perfect. The laity would be able to receive the grace of Christ by means of His priests; His priests would be directed through the bishops; and all would receive infallible guidance through the Pope. If there existed order in the world of nature, then surely there should exist order in that which leads men from nature to glory, the Catholic Church.¹ Thus Our Lord, by instituting the Sacrament of Holy Orders, established in the realm of grace what had already existed in nature. He put order into His Church that through this order all men might be brought to Him. The very purpose of Orders is social; this sacrament was established for the benefit of others.

Perhaps St. Thomas hearkened back to the words of the bishop on that day when he first saw the ordination ceremony. Holy Mother Church puts these words into the mouth of the bishop, which he sings in the Preface of the Ordination Mass:

It is truly right and just, fitting and profitable that we should at all times and in all places give thanks to Thee, Holy Lord, Father Almighty, everlasting God, the fountain of all honors, and the bestower of every dignity; by Whom all things make progress, by Whom all things are strengthened, in accord with Whose wise plan Thy rational creatures are gradually drawn to a higher excellence.

Through Sacred Orders God fashions the instrument whereby the faithful are drawn by Him to a higher excellence, and are ultimately brought to the highest excellence possible to any rational creature, the eternal enjoyment of His vision in heaven.

It is this element of order in the Church and the necessary dependence which it implies that allows St. Thomas to make what at first seems a strong statement, namely, that Holy Orders has greater reason for being a sacrament than any other.² By way of explanation he goes back to his school days and applies a principle learned then to this question. The principle, *propter quod unumquodque tale, et illud magis* (the cause whereby a thing is such, is still more so) has fruitful application here. By the Sacrament of Holy Orders a man becomes a dispenser of the other sacraments. Standing as it were be-

¹ *Summa Theologica*, Suppl. q. XXXIV, a. 1.

² *loc. cit.* q. XXXIV, a. 3, *sed contra*: "*ordo habet magis rationem quod sit sacramentum quam alia.*"

tween God and man, he channels sacramental graces to those on whom God has mercy. In this sense Holy Orders may be said to be the cause of the other sacraments, and therefore has more of the character of a sacrament than the others.

BETWEEN GOD AND MAN

The priest stands between God and man, a lofty pinnacle indeed! He is "ordained for men in the things that pertain to God" (Hebr. V, 1). The sublimity of this position would certainly fill with awe any soul, who appreciated the meaning of God, as St. Thomas did. Infinitely perfect, God is the Creator of heaven and earth. He made man out of the slime of the earth; then by ordination He gives man an undeserved dignity, a breath-taking power. No wonder that even in his mature years the massive Dumb Ox could write that the priest, as being between God and man, is called an angel.³ He is the angel of the Lord of hosts (Mal. II, 7). There is something here that suggests the wonder and admiration, the reverence and desire that the boy Thomas had toward the priesthood.

Perhaps we have reason enough now to understand why priests are considered both by the Catholic and by the unbeliever to be in a key position. The Catholic knows that the priest mediates between God and man; he appreciates, if only implicitly, the rôle of the Sacrament of Holy Orders in the Church. Though the priest himself may have personal defects, his office as one who bestows divine things on the people and who "offers up gifts and sacrifices for sins" (Hebr. V, 1), is certainly appreciated by the pure of heart. Because they know that as God's official representative he can give the law with more authority than anyone on earth, "they shall seek the law at his mouth" (Mal. II, 7).

Conversely we see also why the priest is the first to feel the sword of the violent. In the eyes of those who persecute the Church the priest is the key man. Get rid of him, because he is the cause of the others; tumble him from his high position and all else will tumble. Our Divine Lord was the first to win the hearts of the poor; but it is significant that directly after He instituted the Sacrament of Holy Orders He was put to death. Satan's wrath knew no limit when on the same night Christ gave us both the Eucharist and the Priesthood. It was too much.

Our Lord knew the treachery and malice that were mounting against Him; when He spoke to His first priests that night, He told

³ *op. cit.* III, q. XXII, a. 1, ad lum.

them that there would always be treachery and malice mounting and surging and crashing down against His Church and His priests. "If the world hate you, know ye that it hated Me before you. If you had been of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore, the world hateth you" (John, XV, 18-19). When he is ordained, the priest is chosen out of the world to bring Christ to those who, like himself, are in the world but not of it. By his divinely given power the priest is the first to know Christ in the Eucharist. Should he not also be the first to know Christ on the Cross? *Propter quod*. . . . The cause whereby a thing is such is still more so.

SCIENCE AND SANCTITY

Little wonder, then, that St. Thomas, having contemplated the nature of Holy Orders, should begin to wonder about the requirements demanded in a man who would "go in to the altar of God" (Ps. XLII, 4). Here is the boy again, asking himself what kind of a priest God wanted him to be. "Does God want me to be learned? Does He want holiness of life?"

As for learning, there would be a difference in what was demanded of the monks Thomas had known at Monte Cassino, and of his own brethren, the Friars Preachers. The action of a priest is two-fold; the first and principal action is over the true Body of Christ in the Eucharist; the second is over the Mystical Body of Christ, and depends on the first. If a priest perform only the first action, he need not know as much concerning the sacred sciences as that priest who exercises both actions. Monks as such do not have the care of souls, for the people do not seek the law at their lips. Yet they should be sufficiently learned to be able to perform the sacramental action with due reverence. If, on the other hand, the priest has charge over both the Eucharistic Body of Christ, and the Mystical Body, then he does need a solid, though not exhaustive knowledge of the sacred sciences, because the people depend on him for the law and the sacraments. His reverence should extend both to Christ in the Eucharist and Christ in the faithful.⁴ Was Thomas here writing the answer that had come to him at Monte Cassino, and that later brought him, not to the monastery, but into the seething world of heresy and argument? Like his father St. Dominic, he saw a kind of sacrament in preaching, in teaching and in drawing the members of Christ's Mystical Body to a higher perfection. At his Mass he would

⁴ *Summa Theologica* Suppl. q. XXXVI, a. 2, ad lum.

consecrate and distribute the Eucharistic Body of Christ; later in the pulpit and in the classroom he would break and distribute the word of God, thereby performing an action over the Mystical Body of Christ. That the priest who would perform both these actions should be learned is evident.

Should the priest be holy? The question needs clarification, for Thomas takes care to safeguard the objective efficacy of the sacrament, by simply stating that holiness of life is not essential to the reception of the Sacrament itself, for a wicked man receives the Order, though with sin.⁵ As a matter of precept, however, holiness of life is necessary. Such a conclusion is not a surprise, since from all that has been said about the priesthood, holiness of life in the priest is implied. Because of the order that should exist in the Church, because Holy Orders itself preeminently has the nature of a sacrament, because the priest is set between God and man as mediator, and finally because he has the two-fold action over the Eucharistic Body of Christ and over His Mystical Body—because of all this, the priesthood literally begs for holiness in the priest himself. Pope Pius X sums up the doctrine of the Fathers on this point in these words: "There should be as much difference between the priest and the good layman, as there is between heaven and earth, and therefore the priest's good life should be free not only of the graver defects but even of the least."⁶ St. Thomas uses the authority of St. Jerome in urging this point, choosing words that remind one of the words of Pius X. St. Jerome writes: "All who serve the house of God should take very great care to be examples of speech and conduct to those over whom they are placed, since it is most disastrous to the Church if the laity be better than the clergy."⁷ Why is this so? Is it not precisely because the order that God put in His Church demands abundant holiness in those who are higher? St. Jerome doubtlessly envisioned the dire situation in which, because of a lack of holiness in those in Sacred Orders, the laity, zealous but unordained, would rise up to assume the duties of the priesthood. The order instituted by our Divine Lord would thus become inverted. Those who were meant to be led would attempt, in their bitter zeal, to lead. Their contempt for authority would eventually erupt into heresy. In this sense disaster would be said to come to the Church.

How well aware Holy Mother Church is of these dangers is

⁵ *ibid.*

⁶ *Haerent animo*, Exhortation to the Catholic Clergy. Aug. 1908.

⁷ *Comment in Ep. ad Tit. c. II. v. 15.*

apparent in every prayer, every admonition, every response of the rite of ordination. She calls on the laity at the beginning to come forth and proclaim any known defects in the deacons to be ordained.

This she does in the most unmistakable language: "If anyone should know anything against them, for God's sake, and in God's Name, let him boldly come forward and speak." She wants her priests to be worthy of that high office which she confers; she beseeches the Holy Ghost to come and strengthen her ministers; she begs the protection of Our Blessed Mother; she summons all the Saints to their aid. How ardently she prays for good priests! And how ardently the deacons themselves ask for help! Prostrate on the sanctuary floor in token of their own utter dependence upon God, they pray and they implore all the faithful to pray for them, that they be worthy to perform their two-fold action, over the Eucharist and over the members of Christ, in a manner that befits men of God. "Holiness becometh Thy house" (Ps. XCII, 5). As the channel of grace the priest strives to rid himself of all imperfections so that the waters from heaven may flow and cascade through him into the souls of the faithful.

Perhaps the young Thomas Aquinas did not realize all of the things implied in the ordination ceremony at Monte Cassino. But we are sure that the desire burning in his heart to know more about the priesthood, to strive to become worthy one day to receive it himself,—we are sure that these desires were fulfilled. Thomas learned so much about the sacrament that we now seek the law at his mouth concerning it. He was so worthy of it that we may now call upon his name on the day of ordination and ask him to pray for his newly ordained brethren.

To these brethren of St. Thomas, the ordinandi of St. Joseph's and St. Albert's Provinces, we extend our fraternal prayers and good wishes. To their families and friends, our congratulations that from among them, God has deigned to choose more priests, that we may seek "The law at their lips."

FRIAR LUIS' FOLLY

FREDERICK HINNEBUSCH, O.P.



HOW OFTEN is the Catholic an enigma, an incomprehensible mystery to the world! Especially puzzling is the Catholic thirst for self-immolation and martyrdom. Worldlings can understand a man dying for his loved ones or for his country, but for "superstition and mummery"—never! The supernatural is beyond the ken of the world. Martyrdom is but self-slaughter, immolation but suicide. And among the martyrs, Luis Cancer de Barbastro, walking into the very jaws of death, can surely be considered the most insane of the insane.

The world, however, is not alone in its sentiments. When the contemporaries of Luis Cancer heard of the details of his death and his mad scheme of missionary conquest in Florida, they saw little in his actions but imprudence and sheer absence of common sense. Even religious criticized him for indiscretion and temerity. Enemies of the famous protector of the Indians, Bartolomeo de Las Casas, for years a close friend and associate of Luis Cancer, pointed out superciliously that the latter's conduct was an example of the lengths to which Las Casas' radical ideas about the red man could be carried.

Folly, indeed, might well be fastened on as the keynote of Luis Cancer's life. His blood stained the sands of Tampa Bay, yet, contrary to the dictum of Origen that the blood of martyrs is the seed of the Church, the Faith in Florida had to struggle for its very existence throughout the missionary era and even today numbers but a few thousand adherents. "Why was not this sold and given to the poor?" Why was not Father Cancer spared and given long years in the apostolate, instead of having his blood spilled in a venture doomed to failure?

Some have a different outlook on the matter. Why should the massacre of a friar on a lonely beach, witnessed by a handful of human beings, having no apparent effects on the flow of history,

NOTE—Under the auspices of the Most Rev. Thomas J. McDonough, auxiliary of the diocese of St. Augustine, in conjunction with the Chamber of Commerce of the city of Tampa, the fourth centenary of Friar Luis Cancer's death, will be commemorated this year in a special public celebration.

still live in the minds of men after four hundred years? Why are Americans this year commemorating the death of a madman? Apparently they see another side of his folly; in fact, they see his entire life checkered with it. They recognize that folly for what it really is—a priestly zest for the battle against paganism, a burning love for the spiritual and temporal welfare of the Indian, an impatient zeal for the spread of the Faith. His enthusiasm to propagate the Word of God ever impelled him onwards, leaving another to reap the harvest of the mission field he had sown, while he hastened to make a beginning in some new land, the fleet messenger of the Good Tidings.

Very little is known of the early years of Luis Cancer's holy folly. History first discovers him a Friar Preacher laboring in the West Indies about 1530, already noted for holiness of life, learning and courage, and marked with that deep-feeling sympathy for the lot of the red man so preeminently characteristic of the Dominican missionaries. Having labored in Santo Domingo and having founded the first Dominican priory in Puerto Rico, he longed for a mission field where he could work among Indians not yet enslaved by the Conquistadors. With Las Casas and Pedro de Angulo as companions, he set out for the newly conquered land of the Inca but was driven back to Nicaragua by a violent storm. There, as if by plan of Divine Providence, the Friars received a request from Bishop Francisco Marroquin to come and labor in his newly created diocese of Guatemala.

APOSTLE OF GUATEMALA

Joined by another famous friar, Rodrigo de Ladrada, the little mission band began its study of the Indian tongue under the tutelage of the bishop. The Dominicans soon raised their voices against the treatment of the Indians by the Spaniards, boldly denouncing their methods and preaching charity, kindness and meekness. The savages could be converted and civilized in their natural state of life more easily than by force and reduction to slavery. Harassed by these white robed gadflies, the Spaniards retorted by challenging the Dominicans to prove their methods by converting the Quiche Indians of Tuzulutlan, the "Land of War," a tribe as yet unconquered and considered unconquerable, emboldened by successful repulsions of the inroads of the hated white man. To the great surprise of the Spaniards, the friars madly took up the challenge and exacted a promise from the governor to leave them unmolested in their mission for five years, in which time they would prove that their method was feasible and correct.

In their zealous absurdity, the friars now began preparations for their entry into the Land of War. They employed four Indian traders who moved freely among both Spaniards and Indians and, having taught them the catechism set to rhyme, sent the liturgical quartet into the hills to spread the Gospel with song. Questioned by the curious savages, the peddlers replied that the mysterious things of which they sang could only be unraveled by the men in the black and white robes and with shaven heads. Assured that the friars were kind and good men, interested in the welfare of the Indians, the chief at last sent an embassy to invite the Dominicans to come.

As Father Cancer had proved the ablest at the Quiche tongue, he was chosen to go, and in 1537 the first white man entered the Land of War. Given a royal welcome, he proceeded to explain to them the story of the creation and fall of man, the Incarnation and Redemption. His success was immediate. When he was joined later by Las Casas and the others, most of the Indians were converted and introduced peaceably to the blessings of the Faith and civilization, proving conclusively that the folly of man is the Wisdom of Christ. A few years later the name of the province was changed by royal decree to Vera Paz—the "Land of True Peace."

Except for a journey to Spain to obtain recruits for the new mission, Luis Cancer labored in Vera Paz for the next few years. During this time Bartolomeo de Las Casas was named first bishop of Chiapas, the new diocese including Vera Paz within its limits. As the need for more missionaries was again acute, the bishop and Father Cancer embarked on another journey to Europe, stopping in Mexico City for the ecclesiastical council held there on the Indian question. This council, convened in 1546, was composed of bishops, jurists and theologians. The assembly, using eight fundamental principles of the natural law as a basis, drew up twelve propositions which stated the rights of the Indians and the duties of the Spaniards towards them. Together with Las Casas Father Cancer, speaking from the wealth of his experience both in the West Indies and in Guatemala, took a leading part in the discussions. The matters that ultimately detained Las Casas in Spain probably had their inception at this meeting, and most likely it was here that Luis Cancer first felt the impulse to evangelize Florida.

THE LAND OF THE FLOWERY EASTER

Florida had earned the reputation that Tuzulutlan had enjoyed when the Dominicans first came to Guatemala. Elsewhere the Indians had quickly succumbed to Spanish power, but in Florida repeated at-

tempts to subdue them had proved futile. It now was the unconquerable, the land of the fierce, indomitable red man. The De Soto expedition had ended in disaster just a few years before and the remnant had straggled into Mexico. Besides coming into contact with these survivors, Father Cancer probably met in Mexico City two of his confrères, Fathers Juan Garcia and Gregorio de Beteta, who were likewise interested in converting the new land. They had just returned from a vain attempt to reach Florida overland, and were later to be the companions of Father Cancer on the ill-fated mission.

When Luis Cancer reached Spain, Florida again was the chief topic of conversation among American-minded Spaniards. Its acquisition was considered imperative in order to raise a buffer against any action hostile to the colonial empire of Spain. So far three great expeditions to occupy the peninsula had ended in failure—that of Ponce de Leon, of Panfilio de Narvaez in 1528, and just recently that of Hernando de Soto. The situation had arrived at a stalemate.

Father Cancer now determined to lead a missionary expedition to Florida to conquer by the Cross instead of by the sword. He knew the Indians, their ways, suspicions and caprice. His method of peace and kindness had succeeded in Guatemala to the amazement of the world. Why not in this new "Land of War," Florida? He would apply his folly once more and win the land to Christ and to Spain. He made his proposal at the Court and the Regent, Prince Phillip, conscious of Cancer's success in Vera Paz and seeing the futility of sending another army to Florida, consented to the plan. Contrary to all murmurs against the novelty of the mad scheme, the prince authorized the friar to equip his mission at the expense of the Crown. With this royal permission Luis Cancer now began preparations for the supreme farce of his life.

PREPARATIONS

Father Cancer spent most of 1548 in Spain seeking a pilot who might know the Florida coast, trying to engage some Dominicans to accompany him on the enterprise, and searching for a suitable vessel to make the hazardous journey. He had hoped to be in Florida by autumn, but was delayed time and time again by the colonial agents at Seville. He complained impatiently that the devil was doing his utmost to deter him from his holy plan so as to be able to snatch away more and more of the souls of the savages. He obtained a royal decree freeing all the Indians of Florida held as slaves in the colonies so that they might both accompany him as interpreters and prepare

the way for him, much as the peddlers of Guatemala had done.

Unable to make any satisfactory preparations in Spain, Luis Cancer sailed to Mexico in the autumn. There, fortified with an injunction of the Regent, he obtained from the Viceroy a ship, the *Santa Maria de la Encina*, Our Lady of the Oak. The Dominican Provincial of Mexico gave wholehearted support to the mission and permitted Fathers Gregorio de Beteta, Juan Garcia, Diego de Tolosa, and a laybrother named Fuentes to accompany him. A captain, Juan de Arana, was secured, but Father Cancer was not so fortunate in regard to interpreters, for the decree of emancipation and repatriation was ignored. In their place he reluctantly took on the voyage a converted Florida squaw, named Magdalena, whom he had found in Havana when stopping to take on provisions.

THE HOLY INVASION

The spring of 1549 found this extraordinary invasion party making its way toward Florida. Luis Cancer wished to land and settle upon the Atlantic coast, for the Indians of those regions had not yet been molested or antagonized by previous Spanish incursions. The Viceroy had ordered de Arana to sail for that area, but the pilot, either disobedient to Father Cancer and to the Viceroy, or not wishing to hazard a journey into sections unfamiliar to him, made his way up the Gulf coast and headed for the Bay of Espiritu Santo, a region which had been overrun only a few years before by De Soto and his men. Moreover, the Calusa Indians among whom the friars eventually landed were perhaps the least disposed of the Florida Indians to receive the Gospel and civilization. Cruel, lewd, crafty, rapacious, addicted to human sacrifice, they hardly responded to the efforts of subsequent Jesuit and Franciscan missionaries.

Land was soon sighted and on Ascension Thursday, May 30th, Father Cancer and his companions first set foot on the soil of Florida. The Indians they met, though not hostile, nevertheless showed signs of enmity and distrust. At another spot farther up the coast the savages appeared more friendly, so that Father Diego and Fuentes begged permission to stay on shore and begin the work of evangelization at once. These two and the Indian woman were detained by the Indians on shore that evening, and the next day when Father Cancer and the others returned to the shore Magdalena alone was there. She informed the Spaniards that Father Diego and the laybrother had gone to the village of the chief and would meet them at their destination, Tampa Bay. The ship, therefore, proceeded on its way, stopping

at various points where the missionaries endeavored to make contacts and to spread good will with presents and kindness. On Corpus Christi Fathers Cancer and Garcia celebrated Mass on shore. At each stop there were Indians to meet them, Magdalena sometimes being with them, a sign that the ship was being followed and closely observed in its progress northward.

On June 22nd the *Santa Maria* reached its destination. The following day Luis Cancer, Garcia and de Beteta landed and were met by Magdalena, who said that Father de Tolosa and Fuentes were still with the chief but would come later. She told Father Cancer that the Indians had gathered together in great numbers fearing a new Spanish invasion. She had endeavored, however, to dispel their suspicions and had told them that the priests had come only to do them good.

So far the prospects of success were not promising. The party had landed among a tribe already ill-disposed toward the Spaniards. Two friars were being held, and their safety was to be doubted. Furthermore, the Bay of Espiritu Santo with its shallow harbor proved unsatisfactory for a permanent settlement, while the obstinate pilot refused to go further because the provisions had to a great extent become contaminated. Matters approached a crisis when Father Cancer returned to the *Santa Maria* that day. A Spaniard, Juan Munos, held as a slave by the Indians, had escaped to the ship. He reported that the two Dominicans held captive by the savages had already been killed.

Shocked by this news, Father de Beteta and Garcia felt that it would be both dangerous and futile to establish themselves here, and that it would be better to persuade de Arana to sail elsewhere. Knowing that the pilot would be obdurate, Father Cancer decided to stay and make another attempt to win the trust of the Indians. To return to Havana would be failure. Perhaps he had confidence in the good will he had shown to the savages and the friendly spirit shown by them on several occasions. He may have hoped that Magdalena would succeed as an intermediary, or that some of the escaped slaves among them—for several of the Indians knew some Spanish and one had shown signs of reverence to a small crucifix given him by the friars—might join him, or at least convince the others that the mission of the priest was peace and love, not oppression and degradation. If he could be spared just a little while, he might succeed. If the Indians were not won over now by kindness, he foresaw only a worse fate—conquest, slaughter, slavery. He must change Florida into a land of peace before the Spaniards should transform it into a land of war.

PROTOMARTYR OF FLORIDA

As the seas were too rough the following day to permit a landing, Father Cancer spent his time aboard ship making final preparations and completing his chronicle of the voyage and mission, the *Relacion de la Florida*. On the 26th of June the impatient apostle could wait no longer, even though the waves were still somewhat high. As the small boat made its way through the water, Fathers de Beteta and Garcia, who accompanied him, continued to argue and remonstrate, hoping to dissuade him from the venture, as they repeatedly emphasized the great danger and the small chance of success. Drawing closer to shore they could see groups of Indians, some of them armed, moving about among the trees, but Father Cancer remained adamant. The intrepid missionary who had entered the Land of War alone was now ready to convert Florida single-handed. When the boat neared the beach, he leaped into the shallow waters and slowly made his way ashore, his black mantle trailing in the waters, his crucifix held high above his head.

Once upon the beach the courageous friar knelt upon the sands and bowed his head in prayer, imploring the blessings of God upon his undertaking. The Indians began to stir. One approached him and raised him to his feet, then others crowded around and dragged him to a small mound a few paces away. Another of the savages now raised a heavy club above his head and with a powerful stroke smote the priest to the ground. In a frenzy the rest of the red men rained death blows upon the prostrate victim in quick succession. After a pause of a few moments the tonsured scalp of the Dominican was held aloft amid the shouts and cries of the cruel heathens.

From their boat Fathers Garcia and de Beteta and the other Spaniards looked on helplessly at the horrible scene. Their worst fears had been realized. With grief they made their way back to the ship, their leader martyred, the conversion of Florida frustrated. The *Santa Maria* mournfully made its way back to Mexico, there to tell of the sad fate of the saintly fanatic, Luis Cancer.

Was his death not the act of a madman? But if he were insane, surely his companions would have prevented his leaving the ship that fateful day. There is no record of Father Cancer's motives; we can only suppose them. He had three days to weigh and consider the matter. His decision to make a final attempt in spite of the great odds against him was not the act of a dreamer or romanticist, Luis Cancer was a practical man, as his whole history proves. His decision was the result of his zeal for the Faith, his love for the Indian,

his great desire to wrest Florida from the domain of Satan. Responding to a sense of duty, justly confident that the miracle of Tuzulutlan might well be repeated, perhaps specially urged on by Divine Providence, he laid aside all worldly wisdom and became a fool for Christ. Where Ponce de Leon supposedly sought the fountain of youth, Luis Cancer found Eternal Youth.

Luis Cancer made no converts, established no mission, nay, not even a beachhead. Indeed, his stay in Florida can be counted in hours rather than in days or years. As far as man can perceive, his venture was a disaster. But this year, the fourth centenary of his death, men are thinking of Luis Cancer. His brother Dominicans justly hail him as the Protomartyr of Florida, the leader of the first band of Friars Preachers enrolled in the American Martyrology. Catholics of the United States are proud to include him as one of those from our beloved land eligible for the honors of canonization. Citizens of Tampa for years cherished his memory and honored him in the dedication of one of their parish churches to Saint Louis. The people of Florida recognize in his mission the first sincere attempt to civilize their native State. O let the Gentiles rage, let the world scoff and deride, but there are some who have penetrated beyond the seeming of things and understand in their hearts the truth which Wisdom speaks to us: "In the sight of the unwise they seemed to die; and their departure was taken for misery, and their going away from us, for utter destruction: but they are in peace."

THE RELIGIOUS CLAUSES IN THE UNITED STATES CONSTITUTIONS*

BRENDAN SULLIVAN, O.P.

CHAPTER I

THE STATUS OF ESTABLISHMENT ON THE EVE OF THE REVOLUTION



ARTICLE SIX, section three, of the United States Constitution reads: "No religious tests shall ever be required as a qualification to any office or public trust under the United States." The first amendment is worded: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." These few words express a principle which is among the great contributions that the United States has made to political economy.

From the time of Constantine to that of Jefferson all nations accepted as an axiomatic truth the necessity of a vital relationship between the Church and State. The principle of declaring for a complete separation of these two societies is of American origin. It is impossible in this dissertation to trace the rise of religious liberty from the foundation of the first colony until the doctrine was crystallized into the fundamental law. It is, however, imperative to trace the growth of toleration in the colonies from the eve of the Revolution to 1787 in order to understand clearly the clauses in our Constitution guaranteeing religious liberty.

Religious liberty as it is set forth by the United States Constitution was not, with the exception of Roger Williams, a tenet of the founders of the Thirteen Colonies. Yet, by the dawn of the American Revolution the majority of the colonies was prepared to grant, if not true religious freedom, at least a toleration in a broad sense.

Varied causes contributed to the growth of toleration in the colonies. The objective truth of toleration as a principle cannot be

* Originally written as a thesis for a Master's degree at Catholic University, this article is republished be-

cause of its timeliness and because copies of the original publication are no longer available.

ascribed as the sole nor even as one of the principal causes that effected the rise of toleration. On the eve of the Revolution, a great many had become skeptical of the idea approving the right of one denomination to monopolize the religion of the State. This changed attitude for the most part must be considered as an effect rather than a cause of toleration.

After the great awakening of 1750 the old religious interests commenced to wane. The religious element remained deep and abiding in the vast majority of colonists, but it no longer dominated their actions. Political, economic and social questions had forced religious considerations into the background. Indifferentism to any particular sect of religion usually becomes the dogma of a large number when they place material affairs as their primary consideration. Such was the case on the eve of the Revolution.¹

Indifferentism may be divided into positive and negative. Under the latter group were enrolled that large number of "unreligious but not irreligious" people. This group, although not hostile to religion as long as it caused them no inconvenience, displayed no zeal in propagating the doctrines of Christianity, or any enthusiasm for institutionalized religion. New interests had caused this indifferent attitude in many of the colonists. In the coast towns shipping and trade had diminished to a great extent the force of religion. In the frontier settlements the struggle for economic security produced the same effect. Political changes illustrated by the rise of civil as opposed to the religious form of town government, and social changes indicated by the rise of individualism, had weakened the power that organized religion exercised over the people. The large number of indentured servants, paupers and criminals could not be counted as an asset to religion.²

The positive indifferentists, although small in number, possessed no small degree of influence. This group propagated deistic principles. For the most part their crusade was a reaction against the Calvinistic doctrine of determinism, a teaching of the Congregational and Presbyterian denominations. The literature of the positive indifferentists was represented on the conservative side by Cotton Mather and Bishop Berkely; on the radical side by Benjamin Franklin and Thomas Jefferson.³

¹ Ellwood Patterson Cubberly, *Public Education in the United States*. New York, 1934. p. 62.

² *Loc. cit.* pp. 59 ff.

³ Isaac Woodbridge Riley, *American Philosophy, The Early Schools*. New York, 1907, p. 191.

By the eve of the Revolution a deistic propaganda had planted the seed of skepticism in the strongholds of orthodoxy. Deism was undermining the doctrinal foundation of the Christian churches. The better educated classes of both the clergy and the laity either modified or completely rejected the doctrine teaching the total depravity of human nature.⁴

Ezra Stiles admitted that infidelity was making headway in New England. Writing in 1759 he said: "As we are in the midst of the struggle of infidelity I expect no great reformation until that (Revelation) is demonstratively established. . . . I imagine the American morals and religion were never in so much danger as from our concern with the Europeans in the present war. . . . I look upon it that our officers are in danger of being corrupted with vicious principles and many of them I doubt will in the end of the war come home minute philosophers initiated in the polite mysteries and vitiated morals of deism. And this will have an unhappy effect on a sudden to spread deism or at least skepticism through these colonies. . . . The Bellamys of New England will stand no chance with the corruption of deism which, I take it, are spreading apace in this country."⁵

A study of the higher educational institutions reveals that deistic philosophy was entertained as a welcome guest despite the barriers erected against it in the strongly sectarian colleges. Harvard and Yale, strongholds of orthodox Congregationalism, found it necessary to adopt measures prohibiting the infiltration of deism. At Harvard, notwithstanding the prohibitory statutes, the reading of "bad books" became fashionable, the deistic Fillaston and Clarke enjoying the preference over the pietistic Shepherd and Stoddard.⁶ At Yale the suppression prepared the way for the "explosion of the Franco-American deism of Citizen Paine and Thomas Jefferson."⁷

The College of New Jersey, now Princeton University, dedicated to defend the principles of Revelation, also saw deism gain a foothold within its walls. President John Witherspoon found it necessary to lecture against the deistic trio of Clarke, Collins and Wollaston.⁸ Deism received a more friendly reception in the other colleges. At King's College, now Columbia University, a moderate deism was taught.⁹ The College of Philadelphia, the present University of

⁴ *Ibid.*

⁵ Isaac Woodbridge Riley, *American Thought from Puritanism to Pragmatism*. New York, 1915. pp. 215-216, quoting *Stiles Ms.* pp. 469-471.

⁶ *American Philosophy*, p. 209.

⁷ *op. cit.*, p. 218.

⁸ *Ibid.*, p. 227.

⁹ *Ibid.*, p. 219.

Pennsylvania, officially sanctioned the teaching of deism.¹⁰ The College of William and Mary became a stronghold for the deists. The charter of the institution allowed for the liberty of philosophizing. The professors used this prerogative by going so far as to present and uphold the extreme deistic theory. To these instructors many of the nominal Anglicans of the South owed their deistic concept of religion.¹¹

Indifferentism is orthodoxy's most pernicious enemy. Indifferentism, whether it is positive or negative, infallibly creates the opinion that one religion is as good as another. From this point of view the conclusion is drawn that all religions, whatever be their claims, are worthy of the same treatment. In other words, tolerance is a necessary effect of indifferentism, until for economic or political motives, that tolerance becomes burdensome to the indifferentist. So on the eve of the Revolution the objective truth of the principle of toleration, though far from receiving general acceptance, enjoyed much favorable consideration from influential men.

As the colonial period drew to a close, nine colonies supported religious establishments. A religious establishment may be defined as a religious sect fortified, protected, aided and subsidized by the civil government as the official religion of the state. In the New England Colonies, with the exception of Rhode Island, the Congregational Church was established. In the Middle Colonies, New York alone recognized the Anglican Church as the state church. The other three colonies, Pennsylvania, Delaware and New Jersey, favored no particular sect. The Anglican was the official church of the Southern colonies.¹²

In Massachusetts, Connecticut and New Hampshire, the vast majority of the colonists were fervent communicants of the state church. So Congregationalism, besides being legally established, also had the approval of the public mind.¹³ The Anglican establishments were not so fortunate. The non-conformists held an overwhelming majority in every state where the Church of England ruled as the established order. This meant that most of the influence exerted by the Anglican Church was derived from her legal position. In three states, New York, South Carolina and Virginia, the laws had endowed her

¹⁰ *Ibid.*, p. 228.

¹¹ Riley, *American Thought*, p. 77.

¹² Claude Halstead Van Tyne, *The Causes of the War of Independence*, Vol. I of *History of the Founda-*

tion of the American Republic. Boston and New York, 1922. p. 347.

¹³ Alice Baldwin, *The New England Clergy and the American Revolution*. Durham, N. C., 1928. p. xii.

with extensive powers. Maryland granted considerably less. In North Carolina and Georgia the establishment received little support legally and still less from the people.¹⁴

Although on the eve of the Revolution "of all the denominations, the most powerful and influential were the Congregational and the Anglican,"¹⁵ both these establishments suffered from internal as well as external strife. In the final analysis, the great awakening of 1740 hindered more than helped the Standing Order of New England. This sentimental revival not only helped the emotional ministers of the Methodist and Baptist churches to convert to their folds many lax Congregationalists, but also caused the schism in the ranks of the state church. The great awakening inflicted an incurable injury on the established order by weakening its doctrinal foundations and by diminishing the power of the orthodox ministers over their parishioners.¹⁶

The Anglican communion, despised and attacked by dissenters, also suffered internal maladies. In the first place, it possessed practically no real organization. The authority of the Bishop of London could be classified as nominal. A provincial historian observed that in the Anglican organization no provincial church government existed.¹⁷ Lack of organization coupled with the laxity of the southern clergy both in discipline and doctrine produced a diseased institution. The clergy of South Carolina from the condemnation of loose living were universally reprobated. Unorthodoxy in doctrine, caused by the reading of the fashionable skeptical literature, blended with the immoral lives to create at best a class of tepid clergymen.¹⁸

The external attacks on the privileges of state churches came principally from the non-conforming sects. The payment of tithes to the establishments was a bitter pill for the dissenters to swallow. They objected so viciously to this injustice that the official churches had to compromise. The cry of the dissenters for the same fair treatment in religious matters as the colonies were demanding from England in political questions made good ammunition with which to attack the forts of the favored organizations.

The Congregational Churches, on account of their unqualified

¹⁴ Robert Baird, *Religion in America*. New York, 1944. p. 184.

¹⁵ Charles McLean Andrews, *Colonial Folk-ways, a Chronicle of American Life in the Reign of the Georges*. New Haven, 1919. p. 163.

¹⁶ Richard J. Purcell, *Connecticut in Transition*. London, 1918. p. 5.

¹⁷ Edward Frank Humphrey, *Nationalism and Religion in America (1774-1789)*. Boston, 1924. p. 195, quoting Douglas Summary, I. p. 230.

¹⁸ Riley, *American Thought*, p. 77.

support of the Revolutionary program, escaped from the abuse heaped upon the Anglican communion for its stand on this issue. At that time, the pulpit being the most direct and effectual means of reaching the people,¹⁹ its support was more than appreciated by the radical party. The sermons of the Congregationalist ministers contained much political philosophy,²⁰ portraying the injustice suffered by the colonies. The Congregational Church as a political organization spread revolutionary propaganda.²¹

The Anglican Church, on the other hand, being the favored of the mother country, was considered the enemy of the colonies. Although it included among its clergy and leading lay members outstanding patriots, the church, due to its official position, was looked upon as a hostile institution.²² On the eve of the Revolution, the controversy over the establishment of an Anglican episcopacy in the colonies caused practically all non-Anglicans to unite for the purpose of blocking the erection of the Anglican hierarchy.²³ The arguments condemning the appointments of bishops intensified the bitterness toward the Church of England.

By the eve of the Revolution, the non-conforming denominations found themselves in a favorable position to demand a broader toleration in religious as well as in civil matters.²⁴ The more influential of the non-established churches were the Presbyterian, Baptist and the Quakers. The lesser of these sects included the Lutheran, the Dutch Reform, the Moravian and the Roman Catholics.²⁵ The Methodists of this time formed an integral part of Anglicanism. They maintained a strict adherence to Anglican traditions.²⁶

Some dissenting sects counted congregations in nearly every colony; others in only two or three. The influence of these churches differed in diverse localities. The Presbyterians, who at this time professed the same theological doctrines as the Congregationalists, exercised their greatest power in the Middle States.²⁷ They also numbered many communicants in the frontier settlements of the Southern colonies.²⁸ Their unqualified support of the colonial program against the Mother country placed them in favor with the promoters of the

¹⁹ Van Tyne, *op. cit.*, p. 355.

²⁰ *Ibid.* p. 365.

²¹ Baldwin, *op. cit.*, pp. 5-6; 85-91.

²² Humphrey, *op. cit.*, p. 47; Baird, *op. cit.*, pp. 196-197.

²³ Van Tyne, *op. cit.*, pp. 349-352.

²⁴ Baird, *op. cit.*, p. 263.

²⁵ *Ibid.*, pp. 103-104.

²⁶ Humphrey, *op. cit.*, p. 169.

²⁷ Reuben Aldridge Guild, *Life, Time and Correspondence of James Manning and the Early History of Brown University*. New York, 1864, p. 186.

²⁸ Baird, *op. cit.* p. 486.

Revolution, who realized that the yearly synod of this sect constituted the strongest inter-colonial organization.²⁹

The Baptists, although small in numbers, counted churches in nearly all the colonies. Their strength lay in Rhode Island where they held much control in the legislature.³⁰ The Quakers also exercised effective influence in political and religious questions. The political power of this society in both Pennsylvania and Delaware was second to no other denomination.³¹

Before discussing the status of religious toleration in each colony on the eve of the Revolution, some observations applicable to the colonies in general will not be amiss. Religious toleration may be defined as the principle recognizing that all religious sects are not equal, and, while one or more forms of religion have a just right to be legally sanctioned, others, though not justly deserving of protection, may, when the common good demands, be allowed to worship as their constitution prescribe. At this period every colony granted some toleration. Yet the most liberal did not exceed an "equal toleration of Protestantism."³²

Catholics, Jews, and those liberals who could not accept doctrines regarded as the common dogmas of Christianity, were denied political equality. In Pennsylvania alone the Catholic Church possessed legal toleration.³³

Toleration considered not from its legal expression but from the viewpoint of the popular mind brings out the intolerant attitude generally prevailing in the colonies. To the colonial mind only Christians of Protestant persuasions were capable of qualifying for public offices or citizenship.³⁴ On account of the small number of Catholics the intolerance towards Catholicism amounted to little more than an academic bigotry. The traditional hatred of Catholics intensified by the wars with Spain and France, was exploited by politicians so that the Quebec Act, a section of which granted concessions to the Catholic Church in Canada, would be repealed.³⁵

Toleration granted to non-conforming denominations, even the equal rights enjoyed by the Protestants of both Rhode Island and

²⁹ Humphrey, *op. cit.*, p. 66.

³⁰ Guild, *op. cit.*, p. 42.

³¹ Humphrey, *op. cit.*, p. 131.

³² Evarts B. Greene, "Persistent Problems of Church and State" in *American Historical Review*, XXXVI, no. 2, Jan. 1931, p. 262.

³³ Peter Guilday, *The Life and Times of John Carroll*. New York, 1922, p. 60.

³⁴ Sanford H. Cobb, *The Rise of Religious Liberty in America*. New York, 1922, p. 60.

³⁵ Greene, *loc. cit.*, pp. 36-81; Humphrey, *op. cit.*, pp. 401-405.

Pennsylvania, resulted more from compromise than from the liberalism of the colonial mind. These compromises were brought about chiefly by the dissenting denominations who waged a bitter battle to obtain the same equality as the state churches.

The three religious organizations most influential in promoting the cause of toleration were the Presbyterians, Baptists and Quakers. The Presbyterians played a more selfish part, working energetically and effectively in demanding liberty for themselves alone; while the Baptists and Quakers fought for freedom for all Protestant denominations. The active labor in this crusade must in the main be credited to the Baptists.³⁶

The Baptist doctrine on religious freedom as printed in petitions, pamphlets, and articles, was stated clearly in an article by Isaac Backus in an essay entitled, "An Appeal to the Public for Religious Liberty against the Oppressors of the Present Day." In this appeal, published at Boston in 1773, Backus states: "The free exercise of private judgment, and the inalienable rights of conscience, are of too high a rank and dignity to be submitted to the decrees of the councils, or the imperfect laws of fallible legislators. The merciful Father of mankind alone is the Lord of conscience. Establishments may be enabled to confer worldly distinctions and secular importance. They may make hypocrites, but cannot create Christians. They have been reared by craft or power, but liberty never flourished perfectly under their control. . . . Happy in the enjoyment of these undoubted rights, and conscious of their high import, every lover of mankind, must be desirous, as far as opportunity offers, of extending and securing, the enjoyment of these inestimable blessings."³⁷

The minority usually fights for true toleration. Campaigning merely for their own selfish interests would avail them little. Had the Baptists struggled to gain equality for themselves alone, their protest would attract no sympathy from other denominations, as their influence socially and politically could be justly described as negligible.

In studying the status of the church and toleration in each individual colony, we will first consider the New England division; then the Middle, and finally the Southern.

In Massachusetts the Congregational church was the legally established religious society. Its great influence in religious as well as political affairs must be ascribed not only to its legal standing but also to the support given it by the vast majority of its population.

³⁶ Guild, *op. cit.*, pp. 36-81; Humphrey, *op. cit.*, p. 321.

³⁷ Humphrey, *op. cit.*, p. 331, quoting Backus: *An Appeal*. . .

John Adams' description of the New England man as "a meeting going animal" applied especially to the Puritans of Massachusetts.³⁸ Adams also pictured the church as the fundamental institution of the colony when he observed, "they might as well turn the heavenly bodies out of their annual and diurnal courses, as the people of Massachusetts from their meeting houses and Sunday Laws."³⁹ On the eve of the Revolution the Congregational church was described "as the Standing Order which looked upon all others as dissenters. In the several communities the Congregationalist meeting-house was the town church, serving the whole town and supported by tax levied proportionally upon all citizens and denizens of the town."⁴⁰

Although the Anglicans, Baptists and Quakers received exemption from paying rates to the established church, the toleration granted was to a great extent theoretical, due to the restrictive clauses of these statutes which to say the least, were irksome.⁴¹

Puritan bigotry manifested itself against Catholicism, Anglicanism and all other dissenters, especially the Baptists. The bigotry towards Catholicism had to be academic, since no practical Catholics lived in the colony. The Suffolk County resolution, passed September the sixth, 1774, brings out the Puritan's dread of Catholicism. The resolution was worded: "that the late act of Parliament for establishing the Roman Catholic Religion and the French laws in that extensive country, now called Canada, is dangerous in an extreme degree to the Protestant religion and the civil rights and liberties of all Americans; and therefore, as men and Protestant Christians, we are indispensably obliged to take all proper measures for our security."⁴²

The Quakers and Baptists were despised by the Puritans as belonging to a lower social order and they stigmatized the Anglicans as traitors plotting to overthrow the Standing Order.⁴³ The Baptists, due to their active campaign to obtain religious equality, underwent more than a mild persecution. In 1769 the Warren Association of the Baptist Church petitioned the General Courts of Massachusetts and Connecticut protesting against the religious persecution being suffered by the Baptists of those states. Backus, a contemporary Baptist his-

³⁸ Van Tyne, *op. cit.*, p. 326, quoting the *Works of John Adams*, II, p. 65.

³⁹ Humphrey, *op. cit.*, p. 333, quoting *Works of John Adams*, II, pp. 387-399.

⁴⁰ Joseph Francis Thorning, S.J., *Religious Liberty in Transition*, Wash-

ington, D. C. 1931, p. 14.

⁴¹ *Ibid.*

⁴² Guilday, *op. cit.*, p. 76, quoting *Journals of the Continental Congress*, I, pp. 34-35.

⁴³ Humphrey, *op. cit.*, p. 47; Baird, *op. cit.*, pp. 196-197; Thorning, *op. cit.*, p. 14.

torian, said: "Many of the letters from the churches mentioned grievous oppressions and persecutions from the Standing Order, especially the one from Ashfield, where religious tyranny has been carried to the greatest lengths.⁴⁴ As the representative of the New England Baptists before the Continental Congress, he may have magnified the grievances inflicted on his co-religionists, but the statements of such leading colonial Baptists as John Manning, first president of Brown University, John Gano, Hezekiah Smith, as well as the reports received by the Committee of Grievances of the Warren Association of Baptists, prove conclusively that the Puritans gave vent to their hate for the Baptists by inflicting cruel punishments upon them.⁴⁵

The Baptists refused to take these persecutions passively. They published pamphlets and petitions denouncing the unjust treatment. In 1773 some refused to meet the requirements of the provincial laws in regard to tithes demanded for the support of the church.⁴⁶ Taken all in all, despite the seeping in of indifference, the weakening of orthodoxy, as well as the increase in dissenting ranks, it cannot be questioned that on the eve of the Revolution the Congregational church of Massachusetts held a domineering position.

CONNECTICUT

The Congregational Church, the established church of Connecticut, enjoyed a position similar, though a little less influential, to that of the Standing Order of Massachusetts. Not only were the majority of the people faithful communicants of the establishment, but dissenters, with the exception of those living in the vicinity of their own chapel, were by law Congregationalists.⁴⁷

The toleration laws of Connecticut were interpreted too strictly to allow a high degree of religious freedom. These laws granted to the Anglicans, Quakers, Baptists and Separatists exemption from the payment of tithes to the Standing Order, provided they were members of an organized society existing within reasonable limits. The money collected from non-conformists was used for the upkeep of their own ministers and churches. The prejudiced interpretation of the officials in making two miles a reasonable limit, took away any broadness of toleration that the form of the law seemed to intend.⁴⁸

⁴⁴ Guild, *op. cit.*, p. 80, quoting Backus' *History of New England*, with particular reference to the denomination called Baptist.

⁴⁵ *Ibid.*, pp. 81-82, 263; Humphrey, *op. cit.*, p. 117.

⁴⁶ Baldwin, *op. cit.*, p. 109.

⁴⁷ Purcell, *op. cit.*, pp. 48-49.

⁴⁸ *Ibid.*, pp. 48-49, 65-67.

Various symptoms indicating the commencement of an unhealthy condition may be noticed in the organism of the Congregational church. The great awakening had created a schism in the ranks of the Standing Order. Persecution both legal and social failed to break the schism, and the Old Lights had to witness the spectacle of seeing many of its own members becoming zealous New Lights.⁴⁹

Even the species of theology taught at Yale was not relished by all faithful Congregationalists. Charles Chuncy in a letter to Ezra Stiles in 1774 protested against the religious instruction given at Yale, claiming: "Connecticut, I expect, will be the first New England colony that will generally give in to Episcopacy. And, in truth, I had much rather be an Episcopalian, or that others should, than that I or they should be Hopkintonians. The new Divinity so prevalent in Connecticut will undo the colony. 'Tis as bad, if not worse than paganism. 'Tis a scandal to Yale College, and those who have the government of it, that they retain there and teach their students,, the very quintessence of pagan fatality, with all its genuine consequences."⁵⁰

The bitterness with which the Standing Order viewed the growth of the Anglican communion indicated a weakness in the state church. The dissatisfaction with this increase received expression in the unfair political, social, and, in a few instances, legal treatment of the Anglicans.⁵¹

The Baptists waged their campaign especially against the taxation for the support of the established church. Despite their fewness in number, they inflicted no little damage on the Congregational organization, according to the opinion of the Reverend Thomas Robbins: "The disorganizing principles of the Baptists do considerable damage."⁵²

Despite its internal and external enemies, the established Congregational church of Connecticut, on the eve of the Revolution, wielded enormous influence, not only in religious but also in social and political affairs. To be a member of any but this communion designated one as an outcast.

NEW HAMPSHIRE

New Hampshire supported the Congregational church as the Standing Order. The laws regulating this institution as the official

⁴⁹ *Ibid.*, p. 66.

⁵⁰ Franklin Howditch Dexter (ED.) *Extract from the Itineraries and Other Miscellanies of Ezra Stiles*,

etc. New Haven, 1916. p. 451.

⁵¹ Purcell, *op. cit.*, p. 50.

⁵² *Ibid.*, quoting Robbins' *Diary*, I, p. 90.

religion were enacted in 1692, 1702 and 1714; and were still enforced at the dawn of the Revolution.⁵³

These statutes obliged the town to choose a minister and arrange for his salary by assessing the inhabitants, "provided, that this act do not at all interfere with their Majesties' grace and favor in allowing their subjects liberty of conscience; nor shall any person under pretense of being a different persuasion, be excused from paying towards the support of the settled minister or ministers of the towne, but only such as are conscientiously so and constantly attend public worship of God on the Lord's day according to their own persuasion."⁵⁴

Dissenters found it most difficult to receive the benefit of the law exempting them from tithes. The authorities examined minutely and prejudicedly the testimony of one applying for exemption.⁵⁵ "At every point his evidence was contested by the state."⁵⁶ So New Hampshire, like its sister colony of Massachusetts offered little toleration to anyone outside the chosen fold.

RHODE ISLAND

Rhode Island recognized no legally established church. Her charter legislated that: "No person within the said colony, at any time hereafter shall be any wise molested, punished, disquieted, or called into question for any difference of opinion in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their judgments and consciences, in matters of religious concerns, throughout the tract of land hereafter mentioned, they behaving themselves peacefully and quietly, and not receiving this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbances of others; any law, statute, or clause therein contained, or to be contained, usage and custom of this realm, to the contrary hereof, in any wise notwithstanding."⁵⁷

A statute appearing for the first time in the digest of laws of 1716 but according to some historians purported to be cast "at some time after 1688,"⁵⁸ denied citizenship to Roman Catholics. In the later

⁵³ Thorning, *op. cit.*, p. 145.

⁵⁴ *Ibid.*, pp. 145-146, quoting *Provincial Papers*, III, p. 189.

⁵⁵ *Ibid.*, p. 146.

⁵⁶ Cobb, *op. cit.* p. 299.

⁵⁷ Benjamin Perley Poore, *The Federal and State Constitutions, Colonial and Other Organic Laws of the United States*, II, pp. 1596-97.

⁵⁸ Cobb, *op. cit.*, p. 437, quoting, Fisher, *History of the Church*, p. 479.

digests of 1730 and 1767 the same denial to Catholics reappeared. Arguments have been offered to prove the disenfranchisement of the Catholics was contrary to the broad tolerant view of the colonial Rhode Islanders. The insertion of such a narrow principle into the laws was ascribed to the work of some "time-serving official anxious to curry favor with the British court."⁵⁹

Yet the charter granted to Brown College in 1764 prohibited Catholics from holding any office in the college. That the toleration of Rhode Island extended only to Protestants can find another strong argument in the refusal of the Superior Court in 1762 to allow fifteen Jewish families to become naturalized. Ezra Stiles commenting on the Jewish petition for naturalization said: "Tho' the Naturalization Act passed the Parliament a few years ago, yet it produced such a national disgust towards the Hebrews, that the Jews themselves joined in petition to Parliament to repeal that act, and it was thereupon repealed for Britain. And tho' it was continued by way of permission in the Plantations upon the seven years' residence, yet the tumult at New York in the procuring the taking place of their naturalization there, the opposition it has met with in Rhode Island, forbodes that the Jews will never become incorporated with the people of America, any more than in Europe, Asia and Africa."⁶⁰ It seems to be a logical inference to suppose that legally disenfranchised Catholics would receive no better treatment than the Jews.

When considering the broad toleration granted in Rhode Island, it should be remembered that this colony was the stronghold of the Baptists,⁶¹ a sect fighting for religious freedom in colonies where an established church existed. So if the Baptists of Rhode Island tried to legislate in favor of their church their pleas for religious freedom would be as "sounding brass and tinkling cymbals."

The charter of Brown University offers an interesting example of toleration effected by compromise rather than by principle.⁶² Although controlled by the Baptists, the college was exceedingly liberal for the period. Its charter in the part regulating religion reads: "And furthermore, it is hereby enacted that into this liberal and catholic institution shall never be admitted any religious test, but on the contrary, all the members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience; and the places of professors,

⁵⁹ Thorning, *op. cit.*, p. 140.

⁶⁰ Stiles, *op. cit.*, p. 53.

⁶¹ Reuben Aldridge Guild, *The History of Brown University, Provi-*

dence, 1867.

⁶² Guild, *Manning, and Brown University*, pp. 49-51.

tutors, and all other officers, the president alone excepted, shall be free and open for all denominations of Protestants; and that the youth of all religious denominations shall and may be freely admitted to equal advantages, emoluments, and honors of the college or university, and shall receive a like fair, generous and equal treatment during their residence therein—they conducting themselves peaceably, and conforming to the laws and statutes thereof; and that the public teaching shall, in general, respect the sciences; and that the sectarian differences of opinion shall not make any part of the public and classical instruction; although all religious controversies may be studied freely, examined, and explained by the president, professors, and tutors, in a personal, separate, and distinct manner, to the youth of any and each denomination; and, above all, a constant regard shall be paid to and effectual care taken of, the morals of the college."⁶³ Only by allowing such a generous toleration could the Baptists hope to secure the charter.⁶⁴

Some Baptists protested against such liberalism. They were answered by the leading Baptists, who, sympathizing with their views, showed them that only under such a guarantee of toleration could the charter be obtained and the college hope to exist. For it was the opinion of these ruling Baptists that no sectarian college could have succeeded under the exclusive patronage of a despised and oppressed denomination.⁶⁵

It must also be noted that a law of Brown University enacted in 1774, commanded all Christian students to profess those doctrines common to orthodox Christianity. The law proclaimed: "If any student of this college shall deny the Being of God, the existence of virtue and vice; or that the book of the Old and the New Testaments are of divine authority, or suggest any scruples of that nature, or circulate books of such pernicious tendency, or frequents the company of those who are known to favor such fatal errors, he shall for the second offense be absolutely and forever expelled from this college. Young gentlemen of the Hebrew nation are to be exempted from this new law as it relates to the New Testament and its authenticity."⁶⁶

Such restrictions and prohibitions in the laws indicate the intolerance of even the liberal institutions. It is interesting to note that the exemption made in favor of the Hebrews came after the Jewish merchants of Charleston, South Carolina offered to donate generously

⁶³ *Ibid.*, p. 532.

⁶⁴ Guild, *History of Brown University*, p. 8.

⁶⁵ Guild, *Manning*. . . .

⁶⁶ *Ibid.* p. 306.

to the institution, if its toleration extended to Hebrews, proving that bigotry and intolerance could be more easily expelled by the power of the pocketbook than by the principle of enlightenment.

At the dawn of the Revolution the legal toleration of Rhode Island was much in advance of the other colonies. It is, however, difficult to see where the colonists considered as individuals possessed any greater enlightenment in regard to the objective truth of toleration than the inhabitants of other sections. Toleration of what we do not like almost always results from compromise. Certainly no more love existed between the sects in Rhode Island than elsewhere. Rhode Island did promote legal toleration. It did not propagate the doctrine of toleration as a valid principle.

MIDDLE COLONIES

NEW YORK

New England, on the eve of the Revolution, presented a greater solidarity than any other section of the country. Here, with the exception of Rhode Island, the Congregational church not only possessed the establishments but also counted the majority of the population as its communicants. Even in Rhode Island the strength of the Congregationalists had to be given more than a minor consideration. Such was not the case in the Middle Colonies. In this section one colony supported a state church, the Anglican being the official religious society of New York. New Jersey, Pennsylvania and Delaware favored no specific denomination.

In New York the legal privileges granted the Anglican communion made it a powerful institution. This influential position accorded to it solely by law, was directly opposed to the will of the people. For it is estimated that only one-fifteenth of the population were Anglicans.⁶⁷

The establishment continually sought to strengthen its position. Frequently it demanded favor from the civil government. The arrogance of such a small minority imbued the non-conforming sects with anger and fear.⁶⁸ The attitude of the other denominations toward the Anglicans was described by William Smith, a contemporary historian. Writing about 1770 Smith declared: "The Episcopalians are in proportion to one to fifteen (New York). . . . The body of people

⁶⁷ Cobb, *op cit.*, p. 361, quoting Smith's *History of New York*, I, p. 337.

⁶⁸ *Ibid.*, p. 361.

are for an equal universal toleration of Protestants, and utterly adverse to any kind of ecclesiastical establishment. The dissenters, though fearless of each other, are all jealous of the Episcopal party, being apprehensive that the countenance they may have from home will foment a lust of dominion and enable them in the process of time to subjugate and oppress their fellow subjects."⁶⁹

The non-conformists did not allow the domination of the Episcopalians to go unchallenged. The Lutherans in 1763 and the Presbyterians in 1775-76, petitioned the authorities for a charter legally incorporating them.⁷⁰ Their requests were denied; nevertheless, as the colonial period drew to a close, all non-conforming churches secured the same broad toleration granted to the Dutch Reform Church in years past. By this toleration each denomination obtained complete regulation of its own affairs and also freedom was granted from the interference of the magistrates.⁷¹

The fight to prevent Episcopal control was carried into the educational field. The non-conformists campaigned vigorously to block the Episcopalians in their design to secure exclusive control over King's College, now Columbia University.⁷² Success rewarded the efforts of the dissenters in this fight. For although the charter granted to the college in 1754, expressly stated that only an Episcopalian could qualify for the presidency, it admitted Protestants of any denomination to the professorship.⁷³

The announcement made on the opening of the college indicates that toleration could be gained when an institution required the co-operation of all sects. The announcement read: "That as to religion, there is no intention to impose upon the scholars the peculiar tenets of any particular sect of Christians. . . . As to any peculiar tenets everyone is left to judge freely for himself and to be required to attend only such places of worship on the Lord's Day as their parents or guardians shall think fit to order or permit."⁷⁴

The establishment in New York representing a small and despised minority by its loyalty to the mother country found itself in a most precarious condition when the colonies severed relations with England.

⁶⁹ Cobb, *op. cit.*, p. 473, quoting Smith's *History of New York*, I.

⁷⁰ Edmund Bailey O'Callaghan (Ed.) *Documentary History of New York*. Albany, 1849. III, pp. 295-299; 302, 307.

⁷¹ Cobb., *op. cit.*, p. 325.

⁷² Van Tyne, *op. cit.*, p. 366; Smith's *History of New York*, II. pp. 232-289.

⁷³ Ezra Stiles, *op. cit.*, p. 424.

⁷⁴ Cubberly, *op. cit.*, p. 61.

NEW JERSEY

In New Jersey the royal officials strove to have the Anglican church recognized as the state church, but met with little success.⁷⁵ Because of its negligible minority the Episcopal communion exerted practically no influence over the lives of the colonists. Of the many flourishing sects located in New Jersey, the Presbyterians, powerful both politically and socially, held the most influential position. In opposition to the Episcopal King's College in New York, the Presbyterians founded the College of New Jersey, now Princeton.⁷⁶

The charter of the latter institution proclaimed equal privileges and educational advantages to those of every religious profession. The administration of the school never attained such an ideal, but showed itself a staunch defender of Presbyterianism.⁷⁷

The college was also expected to serve as a bulwark against Episcopalianism. Doctor Allison wrote to Ezra Stiles in 1769: "Our Jersey college is now talking as if she was soon to be the bulwark against Episcopacy: I should rejoice to see her pistols like honest tagues, growing up into great guns."⁷⁸

The Anglican government officials resented the absolute Presbyterian control of the college. Governor Barnard planned to remedy this domination by proposing: "to alter the constitution and to introduce half the government of it to Episcopalians: when in the remonstrances and opposition of the trustees Reverend Alex. Cumming asserted that all the Episcopalians do not amount to a fortieth part of the white inhabitants."⁷⁹

The Dutch Reform church established Queen's College, now Rutgers, in opposition to Princeton. Commenting on the granting of a charter to the new college, a leading Presbyterian claimed that it was given by Governor Franklin "doubtless with the most unfriendly intentions against the present college and the interests with the Presbyterians in general, on account of their opposition to his father's politicks, and notwithstanding this as well as other alarming dangers should drive us into unity, seeing we cannot do it from a principle of respect to our Divine Master's command: I'm sorry to see a little prospect of it soon taking place."⁸⁰

These conflicts in the educational field prove that toleration in New Jersey as elsewhere was a matter of compromise.

⁷⁵ Cobb, *op. cit.*, p. 418.

⁷⁶ Riley, *American Philosophy*, p. 226.

⁷⁷ *Ibid.* p. 227.

⁷⁸ Stiles, *op. cit.* p. 424.

⁷⁹ *Ibid.* p. 25.

⁸⁰ *Ibid.* p. 559, quoting *Letter from Samuel Purviance, Jr.*

PENNSYLVANIA

Pennsylvania favored no particular sect. Its laws permitted freedom of worship to all Christian denominations, including the Roman Catholic.⁸¹ Intolerant statutes, however, disenfranchized Roman Catholics along with the Jews and Socinians.⁸² The Catholics, thankful for the omission of the customary laws branding them as undesirable inhabitants, uttered no protest against the curtailment of their civil rights. The legal toleration granted to the Protestants did not create a spirit of harmony among them. The Presbyterians disputed with the Quakers; both of them suspected the Anglicans. This condition is described by Reverend Doctor Francis Alison, a Presbyterian, and a leading professor of the College of Philadelphia, now the University of Pennsylvania. Alison, writing to Stiles in 1764, said: "You greatly alarm me by saying that there are attempts making at home to resume the New England provincial charters, some madness has taken possession of the assembly of this province, for they are doing all they can to persuade their constituents to petition for a King's government; if we do, we will unavoidably have a new charter and a very disagreeable abridgement of our privileges. The Episcopal party are very uneasy, that their power here is not equal to what it is in England. And the fears that our colonies will sometime hereafter shake off their dependence on the mother country, will, I fear, induce the English Parliament to introduce a test; or at least confine all officers of the army and revenue to members of the Episcopal church. Our debates run high in this province at this time, between the Presbyterians and Quakers, who of all others should unite most heartily in defence of liberty. I know not how the quarrel began, for there have been great complaints that our frontier counties have been neglected under the severities of an Indian War, and this arose from a want of an equal number of representatives; the three interior counties sending twenty-six, who are Quakers or under Quaker influence, and the five frontier counties being mostly of the other denominations, sending but ten, though the charter has allowed every county to send an equal number. One county mostly Presbyterian sent down a petition signed by about twelve hundred persons, praying for a redress of grievances, and among others for an equal share in legislation. This produced a most scurrilous piece called a looking glass for Presbyterians, in which it is roundly asserted that they should have no share in the government; I herewith send you a copy as he pays his respect

⁸¹ Guilday, *op. cit.* p. 60.

⁸² *Ibid.* p. 452.

to your New English men. But I fear the consequence of these squabbles; the mice and the frog may fight, till the Kite devours both."⁸³

In 1775 the College of Philadelphia was founded. Its charter, a most tolerant doctrine, required no religious test from the faculty, permitting them to profess doctrines ranging from radical deism to strict Presbyterianism.⁸⁴ Yet, according to Dr. Alison, writing to Ezra Stiles in 1776, the Episcopalians had gained control of the institution. What is more a great number of Presbyterians were opposed to the school. Dr. Alison's letter said: "The College is artfully got into the hands of Episcopalian trustees. Young men educated here get a taste for high life and many of them do not like to hear the poverty and dependence of our ministers. Those that pass trials for the ministry meet with hard treatment from the brethren that favor Jersey College, and can hardly find settlements, and under that discouragement they are flattered and enticed by their Episcopalian acquaintances to leave such bigots and go to London for Orders. Now two or three of our ablest young men are ready to sail for London for this purpose; this makes parents uneasy, and Jersey College is so unfit to make scholars, that we have no great pleasure to send them there; we would hope that they will now put the Seminary on a better foundation."⁸⁵

On the eve of the Revolution the same bigotry flourished in Pennsylvania as in the Colonies supporting established churches. Despite the toleration granted to all Christian religions, the oath for naturalization restricted religious liberty.⁸⁶ The oath demanded a belief in the Trinity and divine inspiration of the Scriptures. It also condemned the Catholic doctrine of the Sacrifice of the Mass, the veneration of Mary and of the Saints.⁸⁷

DELAWARE

Delaware separated from Pennsylvania in 1702. It adopted ecclesiastical legislation similar to that of the mother colony. Only Protestants believing "Jesus Christ, the Son of God, is the Saviour of the world" qualified for citizenship. Delaware's history records no case of religious persecution. It showed much less concern about religious matters than did Pennsylvania.⁸⁸

⁸³ Stiles, *op. cit.*, p. 426.

⁸⁴ Riley, *American Philosophy*, pp. 228-230.

⁸⁵ Stiles, *op. cit.*, p. 428.

⁸⁶ Cobb, *op. cit.*, p. 449.

⁸⁷ *Ibid.*, p. 445.

⁸⁸ *Ibid.* p. 453.

THE SOUTHERN COLONIES

The Anglican church exerted influence in only one of the middle colonies. In the five southern colonies the status of Anglicanism was more favorable. In this section the Church of England held a privileged position, not as a result of the popular will, but rather on account of its official position. In Virginia, South Carolina, and to a lesser degree in Maryland, the established order was a powerful factor, notwithstanding the fact that the overwhelming majority of the people were dissenters. In Georgia and North Carolina the Anglican church could be described as a negligible society.

VIRGINIA

In Virginia the Anglican church enjoyed its most influential position. Here because of political rather than religious motives, the establishment had obtained a strong grasp of the official mind.⁸⁹ Until the opening of the Revolution the state retained intolerant laws. Statutes demanding compulsory attendance at the Anglican church as well as requiring tithes from the dissenters were enforced.⁹⁰ The Presbyterians, Quakers and Baptists had obtained exemption from these laws in the years immediately preceding the Revolution.⁹¹

Non-Conformists were denied civil rights as citizenship was limited to Episcopalians.⁹² The dissenters, especially the Baptists, whose vehement attack upon the establishment brought harsh treatment upon them, suffered more in Virginia than in any other colony. In the counties of Orange, Spotsylvania and Culpepper, Baptist preachers were beaten and imprisoned.⁹³ Although every denomination fought for freedom of worship, only the Presbyterians obtained the privileges by the Toleration Act passed by the English Parliament in 1689.⁹⁴

The Anglican church had to withstand not only the protests from the dissenters, but also from some of its own prominent members. Such leaders as James Madison, Thomas Jefferson and Lawrence Washington openly sympathized with the non-conformists.⁹⁵

The laxity of the clergy in matters of morals contributed greatly

⁸⁹ Cobb, *op. cit.* p. 483.

⁹⁰ W. W. Henning, *Statutes at Large—being a Collection of all the Laws of Virginia. . . . 1618-1792*, IX, p. 164.

⁹¹ *Ibid.*, VIII, p. 242.

⁹² Baird, *op. cit.*, p. 195.

⁹³ William Cabell Rives, *History of the Life and Times of James Madison*. Boston, 1859-1869, I, p. 44.

⁹⁴ Cobb, *op. cit.*, p. 105.

⁹⁵ Charles Campbell, *History of the Colony and Ancient Dominion of Virginia*. Philadelphia, 1860.

in causing the cancerous condition afflicting the Anglican church. Given to fox hunting and convivialities more than to matters pertaining to religion, the clergy rightly earned disrespect for themselves and, what necessarily follows, a hate for the church they represented.⁹⁶ The Anglican laity, constituting only one fourth of the total population, represented the planter aristocracy. Religion meant little in their lives, which accounts to a certain extent for the dormant conditions of their church.⁹⁷

On the eve of the Revolution, "the church in Virginia had grown almost obsolete; its methods, its claims, its arrogance alike hateful to the vast majority of the people. The causes of the issue are not far to seek. The unwillingness of the church to permit any other worship than its own, with the consequence that many of the scattered population were deprived of all religious services; its indifference to the spiritual good of the people; the corrupt character of so many of its clergy; its rancor in persecuting any dissent; the growing sense of injustice in taxing people for the support of a religion not their own; the ill-starred Parson's Cause, which left upon the clergy and laity a heavy, though unjust burden of ridicule and contempt; the persecution of the Baptists as the last throes of a dying tyrant; and finally the ill-judged effort to establish an American Episcopate"⁹⁸ left the Church of England, although strongly fortified by laws, in a most weakened condition morally.

MARYLAND

In Maryland the limited prerogatives of the legally established Church of England placed it almost in the same category as the non-conforming sects. The right of patronage possessed by the proprietor crippled the administration of the Church.⁹⁹ The vast majority of Maryland's population belonged to non-conforming congregations. The only real intolerance suffered by the dissenters was the tax levied upon them for the support of the Anglican church.¹⁰⁰ All, with the exception of Roman Catholics, enjoyed freedom of worship. The prohibition against Catholic worship was not enforced.¹⁰¹

The Church of England just at the time of the break with the mother country was experiencing no little difficulty with the civil

⁹⁶ Humphrey, *op. cit.* p. 199; Campbell, *op. cit.* p. 553.

⁹⁷ Van Tyne, *op. cit.* p. 363.

⁹⁸ Cobb, *op. cit.* p. 114.

⁹⁹ James S. M. Anderson, *History of the Church of England in the Colonies*. 3 Vols., London, 1845-1856.

¹⁰⁰ Cobb, *op. cit.* p. 398.

¹⁰¹ Guilday, *op. cit.* p. 61.

government. The stipend paid the Episcopal clergy became a source of much trouble. The legislature in 1763, "disgusted and wearied by the continued irregularities of the great mass of the clergy, passed an act reducing the ministerial stipend by one fourth."¹⁰²

The clergy protested vehemently against the reduction. These complaints only served to weaken their stand. According to Anderson, "the position of every clergyman in Maryland was far better than that of their brethren in any other colony. Their complaining alienated sympathy."¹⁰³ The reduction did not reduce the clergy to anything like bare poverty. Dr. Chandler, an Episcopalian minister, admitted that the livings generally paid three hundred pounds. Some paid as high as five hundred.¹⁰⁴ These figures, even granting the fact that they represented the salaries received before the reduction, placed the clergy among the very highly paid classes. In estimating their salaries the purchasing power of money as it was at that time must be taken into consideration.

The clergy, possibly not sensing the anti-clerical temper of the people, pushed every opportunity to win back their former stipends. Such actions only embroiled them in more legal and extra-legal difficulties. By appealing to the establishing act as supporting their claim, they brought this act itself into question; "The Proclamation and Vestry Act," as the controversy over the validity of the establishing act is known, caused both sides to attack viciously. The legislature insisted on having the validity of the act tested in court. The outbreak of the Revolution prevented the rendering of a decision.¹⁰⁵

The establishment showed the disastrous effects of a church controlled by a somewhat anti-clerical government and administered by a large percentage of immoral ministers.¹⁰⁶ In the words of Dr. Chandler: "The inhabitants looked upon themselves to be in a state of the most cruel oppression with regard to ecclesiastical matters. The churches are built and liberally endowed entirely at their expense; yet the proprietor claims the sole right of patronage, and causes induction to be made without regard to the opinion of the parishioners. Those who are inducted are frequently known to be bad men even at the very time, and others soon show themselves to be so. After the induction they cannot be removed, even by the highest exertion of proprietary power."¹⁰⁷

¹⁰² Anderson, *op. cit.* III, p. 308.

¹⁰³ *Ibid.* p. 307.

¹⁰⁴ Cobb, *op. cit.* p. 395.

¹⁰⁵ Cobb, *op. cit.* p. 396.

¹⁰⁶ Anderson, *op. cit.* III, pp. 308-311; Baird, *op. cit.* p. 198.

¹⁰⁷ Cobb, *op. cit.* p. 393, quoting Hawks, *Ecclesiastical Contributions*, II, p. 249.

SOUTH CAROLINA—NORTH CAROLINA—GEORGIA

South Carolina recognized the Anglican church as the state church. Although, three quarters of the colonists were communicants of non-conforming sects, the Anglicans favored by law as well as by an intellectual and good-living body of clergymen, wielded enormous power. Here as elsewhere the dissenters protested against being taxed for the support of the official religion.¹⁰⁸ By the time of the Revolution the church had organized and disciplined itself so strongly that it could accept the disestablishment without incurring any serious set-back.

In North Carolina the established Anglican church exerted little influence. The colonists, overwhelmingly dissenters, displayed little interest in religion. They did, however, register a protest against the payment of tithes to the Anglican church.¹⁰⁹

Religion was a minor force in Georgia. The Anglican, the official church, owned only two chapels in the whole colony.¹¹⁰

(To be continued)

¹⁰⁸ Baird, *op. cit.*, p. 184.

¹⁰⁹ Cobb, *op. cit.*, p. 132.

¹¹⁰ Anderson, *op. cit.*, III, p. 639.

"OUR ABODE WITH HIM"

REGINALD MAGUIRE, O.P.



THIS MISSAL closed before him, the novice knelt in the choir, now nearly deserted after the Solemn Mass of Pentecost. The faint fragrance of incense was symbolic of the regret he felt that the liturgical cycle was completed. Why had the Church not spaced the feasts more extensively through the year instead of making one half so top-heavy? The time after Pentecost seemed more of an advent than Advent itself. The simple statement in his missal that this period was devoted to the Blessed Trinity and Its Presence in the soul did little for him to fill the gap. The novice's reaction is not surprising. More than a knowledge of the simple fact that the time after Pentecost is dedicated to the Indwelling of the Blessed Trinity is required for an appreciation of this period of the liturgical year. A closer consideration of the import of this doctrine of the Divine Presence, however, brings with it a realization that it is the source of a solid, fruitful interior life; that under the warmth of grace and charity the soul, the abode of the Blessed Trinity, will mature to the full vigour intended by its Creator. The realization of such a truth will do more than fill a seeming gap in the liturgical year; it will reveal the time after Pentecost as a precious period in which we strive to cultivate the intimate life of the soul, the union with its Abiding Guests, the Persons of the Most Blessed Trinity.

THE TRANSCENDENCE OF THE BLESSED TRINITY

There are two things to be kept in mind in studying this doctrine. The first is the absolute transcendence of the Blessed Trinity over all creatures. Of all the mysteries of the Catholic Faith, the Trinity is the most hidden. This, the mystery of the intimate life of God further than all other knowable things, surpasses the reach of our mind. Not only the nature of the Trinity escapes us, but even its very existence. We could not know that there was such a mystery had not Jesus Christ, the Second Person, revealed it to us. Throughout all the ages from Adam to Christ men were in ignorance of the existence of Three Persons in One God. There may have been a few who knew of the existence of the Trinity, such as Abraham, Moses and

some of the Prophets, but their knowledge was vague and imperfect when compared with what Christ revealed.

The second thing to be kept in mind follows upon this transcendence of God over creatures. When God dwells in the just soul, He in no way loses His transcendence over that soul: "God comes to us not that He may be moved towards us, but that we may be moved towards Him."¹ In other words, the soul, while still remaining in the body, is lifted up to God, and made worthy of eternal life through the Presence of the Blessed Trinity, which is Eternal Life in itself.

While not explicitly mentioning the Presence of the Blessed Trinity in man, the liturgy for the Sundays from Pentecost to Advent repeatedly calls him to a more perfect life on earth, which is none other than a life lived in union with the Father, Son and Holy Spirit. During this time the liturgy calls the faithful to an intimate and loving friendship with God. To them it extends an invitation to begin eternal life now, to contemplate the mysteries Christ has revealed and to obey His call to this new life in the Blessed Trinity. Now are the words of Christ especially true: "I will not leave you orphans; I will come to you."² He will come to men when they have turned away from sin and received His grace and charity.

THE DIVINE INDWELLING THROUGH SANCTIFYING GRACE

Every soul that loves God and lives a supernatural life by sanctifying grace and charity possesses the Persons of the Trinity. "No other effect," says St. Thomas, "can be given as the reason why the Divine Person is in the rational creature in a new manner, except sanctifying grace."³ What is it about this particular grace that makes it possible for man to possess the Godhead in a special manner? Fr. Garrigou-Lagrange answers this by saying: "If we had a profound knowledge of the state of grace, we would see that it is not only the principle of a true and very holy interior life, but that it is the germ of eternal life."⁴ It is the principle of the interior life because it is the beginning of divine life in the soul. It is the first element to be had if the soul wishes to be on intimate terms with God. Through the soul this grace channels the Divine Life and carries everything back to God, its Source. The life that is begun with this grace should end in

¹ St. Thomas Aquinas, *Commentary on St. John's Gospel*, XIV, 23.

² John XIV, 18.

³ *Summa Theologica* I, q. 43, a. 3.

⁴ Garrigou-Lagrange, Reginald, O.P. *The Three Ages of the Interior Life*, I, p. 29.

the eternal life of the vision of God in heaven. That is why it is called the germ of eternal life. Sanctifying grace is compared to this vision as the seed to the full grown tree. One should grow into the other. So priceless a possession is it, that St. Thomas writes: "The good of grace in one (soul) is greater than the good of nature in the whole universe."⁵ This applies to any grace from God. How much more does it apply to that grace which effects the Presence of the Blessed Trinity in the soul!

Nor is there any other grace that can be compared to sanctifying grace in dignity. Actual grace falls far short, since it cannot bring God to the soul in a permanent manner, and since even the enemies of God are often moved by this grace. Special graces such as prophecy or the gift of tongues, given to the individual for the good of the Church, are not equal to it. They can exist simultaneously with sanctifying grace, but they do not necessarily presuppose it in the soul. God sometimes gives these gifts to sinners, and once He gave the gift of prophecy to a dumb animal, Balaam's ass.⁶ The reception of these lesser graces only indicate that God is using one of His creatures as an instrument to carry out His designs. Not that actual graces or the charisms are to be scorned—they are gifts from God far surpassing any natural gift—but there is no other grace given to man during this life that can prepare his soul to receive the Persons of the Blessed Trinity except sanctifying grace.

Who can possess this grace? Evidently those in mortal sin cannot. These souls are willfully turned away from the loving presence of God. They cannot possess the seed of eternal life as long as they refuse to receive it, and do everything in their power to smother its growth. Once repentant, however, no matter what their sin was, these souls became again the friends of God. The seed comes to life and begins to grow towards eternal life, its natural fruit. These friends of God are eligible for all the privileges God grants to those that love Him. There is no middle state between that of enemy and that of friend; no period of uncertainty when, after repentance, the soul waits as it were for a peace treaty to be signed. Christ said: "He who is not with Me is against Me."⁷ Souls either possess sanctifying grace or they do not. Who can possess this grace? Who can bear within himself the Persons of the Trinity? God has reserved this gift for those who love Him.

⁵ St. Thomas, *op. cit.* Ia IIae, q. 113, a. 9, ad 2um.

⁶ Numbers XXII, 28-30.

⁷ Matt. XII, 30.

INTIMATE FRIENDSHIP

No one, whether on earth, in heaven or in hell can say, "God is not here." God sees all things, governs all things. But more than this, He is *in* all things. He is not there as a part of the thing, but as a hand holding it in existence and keeping it from fading back into the nothingness from which it came. As the Cause of life God is closer to the object than it is to itself. "God exists in all things as their hidden root, their principle of being, nearer to their being's very core than their soul to their body . . . entirely filling each with His Presence by giving all that they are to all."⁸ There are no requirements to be filled by the creature to possess God in this way. He is there as long as the creature exists; without Him there is no existing. But this sustaining, conserving Presence of God is not enough for man to know and love God Himself intimately and directly. Such knowledge and love cannot be attained merely from natural effects like the Divine Omnipresence.

This general Presence of God in all creatures, like creation itself, is, of course, a gracious manifestation of God's goodness. But to the rational creature the Divine Goodness has been unbounded. Calling man to a life of happiness with Himself, God has given Himself to him in a special manner. "I have loved you with an everlasting love," God has said.⁹ He was not satisfied to give Himself to man in a cold impersonal association, merely to be present to man as He is to all other creatures. Rather He has called man to a friendship that is meant to be an intimate and loving union. To such a friendship the liturgy calls the faithful during the time from Pentecost to Advent.

St. John, the Apostle of Christ's love, clearly affirms that the Blessed Trinity is given to men in a special and intimate manner beyond the simple natural Presence of God. In his Gospel, the account of the revelation of the Word-God to men, he records Christ's invitation to men that they enjoy the Divine Friendship. On the eve of the crucifixion Christ promised the Apostles that He would return in a little while; that He would send them an Advocate Who would teach them all things. But besides these promises of separate Persons St. John has given Christ's word that the Three Persons would come at one and the same time: "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and make our abode with him."¹⁰ This, the classic text in this matter, clearly sub-

⁸ Garrigou-Lagrange, *The Love of God and the Cross of Jesus*, I, p. 152.

⁹ Jer. XXXI, 3.

¹⁰ John XIV, 23.

stantiates the truth of the Indwelling of the Blessed Trinity in the soul. Although Christ seems to be referring to but two Persons, Himself and the Father, it cannot on that account be said that one who is in the state of grace and who loves Christ, possesses only the Father and the Son. St. Thomas handles this difficulty simply by saying: "Since the Holy Spirit is the Love of the Father and Son, once the Father and Son have been mentioned the Holy Spirit is necessarily understood."¹¹ They are so perfectly united that One cannot be had without the other Two. If at times only One Person is said to be sent, this manner of speaking is for the sake of clarity, that this Person might be better known.

ABIDING GUEST

Once established that the Three Divine Persons dwell within man, the question naturally arises: how long will they stay? It is not asked apprehensively as one would ask distant relatives who have suddenly arrived for a surprise visit. The form it takes is one of eager hope: have they come for a moment only, then to depart never to return? Has God given man this bliss for but one memorable moment? Christ has given us assurance that this is not the case, for He said: "We will make our *abode* with him." This means that the Trinity of Persons comes to the soul in a permanent and lasting manner. God has not only given the perfect gift; He has given it in a perfect manner. As long as the soul remains faithful in its love for Christ, it can possess Him more intimately day by day. This love will vivify the seed of grace, giving it the growth it so ardently seeks. There can be no limit to the enjoyment of the Divine Persons short of the beatific vision itself. The soul has only to love Christ to receive this gift and continue to love Him to keep it.

The words of St. Paul to the Corinthians corroborate this idea of the permanency of the Divine Indwelling: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?"¹² St. Paul understood a temple as a fixed abode of God, made holy by His Presence. In the Old Law there was but one temple where God dwelt in a permanent manner. In the New Law under Christ there are millions of temples all over the world. Besides the churches where God is sacramentally present, there are countless just souls who possess Him as their Divine Guest. They are everywhere, on the street, in the home, in factories, stores and offices.

¹¹ *Commentary on St. John, loc. cit.*

¹² I Cor. III, 16.

CONCLUSION

Every soul in the state of sanctifying grace is subject to the activity of the Blessed Trinity within it. There are three fundamental effects of the Divine Indwelling. Though the three are in reality the effects of the Three Persons together, to aid our understanding of them the effects are ascribed or appropriated separately to the different Persons. The Father comes to the soul in the majesty of His Divine Power; the Son illumines the soul so that it can think about the mysteries of God; the Holy Spirit moves the soul to the completion and crown of life, eternal happiness. On the part of the soul there must be a correspondence to these actions of the Trinity. The soul in the state of grace ought to receive the Presence of the Father; it ought to use the light that the Son has given; it ought to be obedient to the actual graces by which the Holy Spirit moves it towards holiness. To welcome, to contemplate, to obey—these are the three duties of every soul that possesses the Blessed Trinity. With such a correspondence to the Divine Presence a solid and true interior life will be begun; a life which should terminate in the perfection of holiness, in the vision of God.

In the light of these truths it is quite understandable that the Church should devote so much of the year to the cultivation of the Abiding Presence of the Blessed Trinity in man. Throughout this time she prays to nourish the growth of holiness in the soul and to obtain fidelity to the Three Persons dwelling therein. In this vein is the prayer of the Fifth Sunday after Pentecost:

O God, Who hast prepared good things unseen for those that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises which surpass all desires. Through Christ Our Lord. Amen.

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✠ THE REVEREND CHARLES GABRIEL MOORE, O.P. ✠

On May 11, 1949, Father Moore died of a recurrent heart attack at Our Lady of Grace Monastery, North Guilford, Connecticut.

Born on August 6, 1888, in Gilbertville, Mass., he was one of six children. His early education was acquired at St. Aloysius' School in Gilbertville; his high school training at Hardwick High School, Hardwick, Mass. After attending St. Laurent College, Montreal, he entered the Order of Preachers, receiving the habit at St. Joseph's Priory on October 2, 1909. Pronouncing his simple vows on October 3, 1910, he was sent to the House of Studies in Washington, where he completed his philosophical and theological studies. In the chapel of the House of Studies, Father Moore was ordained on June 23, 1915, by the Most Rev. Archbishop John Bonzano, then Apostolic Delegate. In the year following ordination, Father Moore received the Baccalaureate in Canon Law at the Catholic University of America.

In 1916, Father Moore was assigned to St. Vincent Ferrer's Priory, where he remained until his enlistment as a chaplain in the United States Army in March, 1918. For valor under fire during World War I, he was decorated with the *Croix de Guerre* by the French government. After the war he was assigned to St. Peter's Parish in Memphis until 1920, when he was sent to Aquinas College, Columbus, Ohio. Completing his teaching career in 1927, Father Moore in the years following served successively in Holy Name Parish, Kansas City, Mo.; St. Thomas', Zanesville, Ohio; St. Dominic's, Washington, D. C. and St. Antoninus', Newark, N. J. In 1933, he took up the work to which he was devoted until his death—the chaplaincy of the cloistered Dominican nuns. The first scene of his labors was the Monastery of the Rosary Shrine at Summit, N. J. In 1947, when the Monastery of Our Lady of Grace was established at North Guilford, Connecticut, Father Moore was sent there as chaplain. Here he ministered to the spiritual needs of the community until his death.

At St. Mary's Church, New Haven, Conn., on May 14, 1949, a Solemn Mass of Requiem was celebrated. The celebrant of the Mass was Rev. J. T. Fitzgerald, O.P.; Rev. Q. F. Beckley, O.P. was deacon, and Rev. J. R. Caién, O.P., subdeacon. The eulogy was preached by Rev. W. G. Moran, O.P. In addition to the many Do-

minican and diocesan priests, the Right Reverend Msgr. John F. Callahan, Vicar General of the diocese of Hartford, assisted at the Mass. At the grave, in the Dominican plot of St. Lawrence Cemetery in New Haven, the Very Rev. Vincent R. Burnell, O.P., Prior of St. Mary's, conducted the final absolution.

Dominicana extends sympathy to the brothers and sisters of Father Moore. *May he rest in peace.*

✠ THE REVEREND DAVID GREGORY O'CONNOR, O.P. ✠

Father O'Connor died in Providence Hospital, Washington, D. C., on June 6, 1949, after patiently enduring a long and painful illness.

Born on Christmas Day, 1892, in Cork, Ireland, he was one of five children. At an early age he was brought to America by his parents, who settled in St. Vincent Ferrer's Parish, New York City. Father O'Connor's early education was acquired in St. Vincent Ferrer's Parochial School. After his high school education at Fordham Prep, he served in the United States Army during the first World War. Upon termination of his military service, he completed his studies preparatory to entering the Order of Preachers at Aquinas College, Columbus, Ohio. On August 24, 1922, he received the Dominican habit at St. Joseph's Priory, Somerset, Ohio, where, following the year of novitiate, he also made simple profession. Father O'Connor then studied philosophy at St. Rose Priory, Springfield, Ky., and at the House of Studies, River Forest, Ill. He pronounced his solemn vows on August 25, 1926, at the House of Studies, Washington, D. C., where he was sent to pursue his theological studies. On June 17, 1929, he was ordained to the priesthood by the Most Reverend Michael J. Curley, Archbishop of Baltimore. Completing his theological course at the House of Studies in 1930, Father O'Connor was sent for advanced studies to the Collegio Angelico in Rome, and then to the University of Fribourg, Switzerland.

From 1931 to 1938 he was assigned to the House of Studies in River Forest. During this period he taught in the studium there and at De Paul University, and served as chaplain at Rosary College. After fulfilling assignments from 1938 to 1940 at the National Headquarters of the Holy Name Society and at Holy Name Parish, Valhalla, New York, Father O'Connor was appointed chaplain to the inmates of the penal institutions of Washington, D. C. To win for Christ the souls of these unfortunates, this zealous priest expended

all his energies, laboring devotedly and with marked success, until the ravages of his final illness brought an end to his activities in December, 1948.

Father O'Connor was renowned as an accomplished musician. He applied his talents to the composition of several hymns widely used among Dominicans.

On June 10, in St. Dominic's Church, Washington, D. C., the funeral rites for Father O'Connor were held. The Solemn Requiem Mass was celebrated by the Rev. J. C. Kearney, O.P., assisted by the Rev. J. N. Walsh, O.P., Master of Novices for the Province of St. Albert the Great, as deacon, and the Very Rev. R. M. McDermott, O.P., Prior of Holy Name Priory, Philadelphia, as subdeacon. The Rev. E. M. Hanley, O.P., delivered the eulogy. Presiding at the Mass was the Most Rev. Patrick A. O'Boyle, Archbishop of Washington, who also conducted the final absolution. In attendance, besides the family of Father O'Connor, were many priests, diocesan and religious, sisters and friends.

To the father and family of Father O'Connor *Dominicana* extends prayerful sympathy. *May he rest in peace.*

✠ VERY REVEREND JAMES M. VOSTE, O.P., S.T.M., S.Scr.D. ✠

The funeral of Father Vosté was held on Feb. 26 of this year in the Basilica of Santa Maria sopra Minerva, Rome. At the Mass, celebrated by the Most Reverend Emmanuel Suarez, O.P., Master General, were present dignitaries of every rank, including Their Eminences, Cardinals Tisserant and Pizzardo. Several times during his last illness, Father Vosté received the blessing of the Holy Father; the Most Reverend Master General administered the last sacraments.

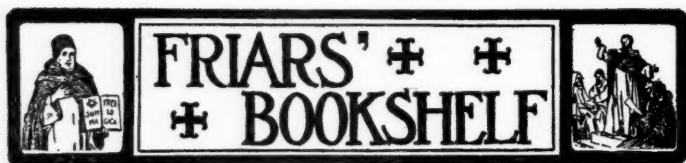
The long and fruitful career of Fr. Vosté began when in 1911, having completed his studies at the Biblical School at St. Stephen's, Jerusalem, under Père Joseph Marie Lagrange, O.P., he received the Licentiate in Sacred Scripture before the Pontifical Biblical Commission. It ended with his name a recognized authority among contemporary Scripture scholars. For thirty-five years, until 1946, he filled the professorship of New Testament exegesis at the Angelicum. His teaching manner was characterized as well by clarity and vivacity

of presentation as by utility of the matter presented.

His long years of study and teaching, along with extensive Oriental travel, bore fruit in the vast treasure of his Scriptural writings. Commentaries, exegetical treatises, works in biblical theology, continued contributions to learned journals, these are the testimony to Father Vosté's unflagging labor. Especially interesting to the Dominican are his monographs on the Exegesis of St. Thomas, St. Albert, Bl. Innocent V (Peter of Tarentasia) and Cardinal Cajetan. To America he is well-known through his contributions to the "Homiletic and Pastoral Review" and to the "American Ecclesiastical Review," as well as through an extended American lecture tour in 1946.

Perhaps the best witness to the merits of Father Vosté's career are the ecclesiastical positions of responsibility entrusted to him. He is best known as the Secretary of the Pontifical Biblical Commission, an office in which he labored diligently, applying his vast knowledge and tireless energies to its cares. He was especially active in promoting the work of the new Latin translation of Sacred Scripture. In addition he was a consultor of the Sacred Congregations of the Oriental Church and of Seminary and University Studies.

Father Vosté's death marks the end of a fruitful career. Certainly his was a life of devoted service to his Order, to the Church, and thus to God. *May he rest in peace.*



Religion And Culture. By Christopher Dawson. New York, Sheed and Ward, 1948. pp. 218. \$3.50.

Christopher Dawson is representative of English scholarship at its best. It is a scholarship that is marked by an unpretentious and unassuming exposition, and not the least of its merits is that it is always readable.

Religion And Culture contains the Gifford Lectures for 1947 given at the University of Edinburgh. As the author points out, the aims of this foundation are defined in the traditional terms of Natural Theology. The relation of Christianity as such to culture therefore is not treated in this book.

Mr. Dawson's great contribution to the philosophy of history lies in his penetrating analysis of the interrelation of religion and culture, and it has been his life work to show conclusively that "Religion is the dynamic element in culture."

The problem of religious thinkers throughout the ages has been to build a bridge between the two worlds of the rational and the supernatural. Today there is an almost complete cleavage between the two worlds. "This disintegration of modern civilization between a science without significance and the spirit which can only express itself in self-destruction has come so near to us in these last years that no thoughtful man can consider it with equanimity. And it is no longer the fate of a particular culture that is in question, but the doom of the human race."

"A social culture," according to Mr. Dawson, "is an organized way of life which is based on a common tradition and conditioned by a common environment." This social way of life which is culture is "deliberately ordered and directed in accordance with the higher laws of life which are religion." Modern secularization of social life is an anomalous phenomenon, and throughout history religion has been the great central unifying force in culture.

The author considers in three chapters the Religious Organs of Society. In every culture we find a specialized class or order of men

set apart and acting as mediators between the community and the divine world.

In the last chapter of the book "Religion and Cultural Change," the author writing much in the vein of Toynbee tells us that the events of the last few years indicate either the end of human history or a turning point in it. The world in its physical entirety has become one, and the barriers of the closed Religion-cultures have fallen for the first time in history. Modern civilization with its scientific techniques and its culture devoid of all positive spiritual content bids fair to conquer the world. Is there no alternative to the total secularization? Mr. Dawson with Christian optimism thinks that it is possible to see the present situation as a temporary crisis due to over-secularization and that there will be a swing of the pendulum in the opposite direction.

In his conclusion to this very important book Mr. Dawson is at one with all the great modern Catholic writers on the conditions of survival: "The recovery of moral control and the return to spiritual order have now become the indispensable conditions of human survival. But they can be achieved only by a profound change in the spirit of modern civilization. This does not mean a new religion or a new culture but a new movement of spiritual reintegration which would restore that vital relation between religion and culture which has existed at every age and on every level of human development."

H.K.

The Summa of St. Thomas Aquinas. 5 Vols. Turin, Rome, Marietti, 1948. (Westminster, Md., Newman Bookshop) pp. 4,022 with Indices of Scripture, Authors, Doctrinal Headings and Elements for the Summa Theologica and the Summa Contra Gentiles, together with schematic tables for both Summas. \$10.00 the set, \$18.50 cloth bound.

This new Latin edition of the Summa published by Marietti is an excellent buy for teacher and student. The editors have availed themselves of the critical text which is contained in Vols. IV-XII of the Leonine edition of the Summa. This alone is enough to give a special eminence to a manual edition.

The parallel citations are carefully edited and the definitions and declarations of the Church, or at least the citation in Denzinger, are given when pertinent. The work on references and sources has been remarkably diligent. The Angelic Doctor in the vastness of his learning often makes his references to authors, works and opinions very

curt and summary. The editors have seen fit to identify every one of these references. The citation in Migne is always given and very often a welcome footnote will identify a little known author or some more obscure source. Selected notes from Rubeis, Billuart, Faucher and others are included.

Purporting to be specifically a student's edition, the Marietti also carries other footnotes which explain briefly the philosophic sense of words and phrases used by St. Thomas. Most frequently this explanation is taken from some other work of the Angelic Doctor, thus following the criterion of the editors that St. Thomas is his own best interpreter. When a more searching analysis of a given point is necessary a lengthier commentary is included in an Appendix of Annotations at the end of the volume. But for some reason only the *Prima Pars* carries this appendix. These annotations are so valuable and of such high quality that students will regret the unexplained omission in the other volumes.

It should also be noted that wherever any commentary is given, in footnote or index, the editors have explicitly followed the policy of passing over the analysis of technical problems which interest only the expert and have concentrated instead on the clarification of matters useful to beginners. This is the policy of the Angelic Doctor himself. In this, and in the many other features of their new edition, the editors have shown themselves true disciples of St. Thomas.

D.R.

France Pagan? By Maisie Ward. New York, Sheed and Ward, 1949. pp. xii, 243, with notes and bibliography. \$3.00.

Revolution in a City Parish. By Abbe G. Michonneau. Oxford, England, Blackfriars, 1949. pp. xxi, 189. 7s. 6d.

France Pagan, although divided into three parts, is really three complete books combined into one. The first part is a biography of the late leader of the new missionary movement in France, Abbe Godin; the second in an adaptation of Father Godin's own book *France, Pays de Mission*; the third presents a brief survey of the results already accomplished by the new Apostolate.

Maisie Ward's ability at biographical sketches enables the reader to see and understand the man who has reawakened France. By interviews and conversations with Abbe Godin's friends she has reconstructed his life in a fascinating manner so that nothing is lacking. Her excellent criticisms of some of his methods and ideas add to the masterful characterization.

Abbe Godin tells us himself why he thinks France is pagan and why new ideas must be developed in the work of conversion. He has a remarkable skill in presenting his principles in clear-cut language and explaining them by actual experiences.

The results of his efforts are beginning to show all over France. Many other priests are enflamed with his zeal and are equaling his dynamic labors. The Religious Orders—old as well as new—are in the thick of the new movement.

In January, 1944, the crowning achievement came for Abbe Godin. With the approbation of the entire French Hierarchy a second institute for the training of priests for the new movement was opened at Lisieux. Soon after this he died as he had lived—in the slums among his workers.

Revolution In a City Parish is an account of one of Abbe Godin's co-workers who has introduced into his parish all the new missionary methods that have been formulated for the reconversion of the proletariat. It is written in question and answer form so that the ideas of the author can be clearly and succinctly grasped by the reader. The same zeal and spirit that permeates *France Pagan* is also found in this book. In the former the reader is introduced to the new movement, sees its development and is shown its tools. In this book he walks into a large parish in the heart of France and sees all the machinery in operation.

But American readers may ask why they should be bothered reading these books about French Catholic Action. They need only to look about them and they will see that the Apostolate in this country needs a revivification. Much can be learned from our brethren in France who are making such remarkable progress. We recommend these two books to all with the highest praise and approval. They will be a tremendous aid in helping us to solve our own peculiar problems in the work of winning America for Christ. M.C.

Peace of Soul. By Monsignor Fulton J. Sheen, D.D., Ph.D. New York, Whittlesey House, McGraw-Hill Book Co., Inc., 1949. pp. 292. \$3.00.

Shakespeare's stage of all the world, wherein men and women acted their parts conscious of divine government and human responsibility, has fled these parts. The Western World is no longer the theater of life it once was. Freud's venom has pulled down the curtain on the great drama of Man. In its place, the philosophers of Mammon have built a glass menagerie, a horrible Snake Pit, wherein

men and women act the parts of animals. Freud was the architect of this "Brave, new world." Thanks to him and the materialists, too many modern men live in jungles, without morals and without manners. If the great fraud continues, home sweet home may soon become the zoo!

But man is ever rational as well as animal. As such he is risible, capable of laughter. Someday in the future, his gales of laughter may shatter the walls of the glass menageries. But, until that blessed day comes, Christendom, outside the walls, must force many a wedge to allow at least the discerning to escape from within. Christians must throw the first stones of morality; for those encased within the glass menageries will not dare to hurl them. With the stones of its morality Christianity may one day force the walls of the modern glass Jericho to come tumbling down.

Monsignor Sheen has not hesitated to hurl the sharp-edged weight of the Church's morality at the sprawling glass prison. *A Declaration of Dependence and Communism and the Conscience of the West* were two good-sized missiles directed at the stained glass of the West. His latest, *Peace of Soul*, is hard granite hurled from the heights of Christendom, the Summa of St. Thomas Aquinas, aimed directly at the heart of the fraud.

Peace of Soul is the kind of book that will change your world, if you take and read, and heed its wisdom. It will help the educated layman to focus modern error in the lens of the Cross; it should serve as a "vadamecum" for busy shepherds, whose flocks are so beset by many of the whirlwinds of presentday amorality which Monsignor Sheen diagnoses so well. We pray that it will stand as a signpost for many wandering through darkness toward light, on the paths that lead to God.

Frustration, anxiety, conflict, conscience, confession and psychoanalysis, sex and love of God, remorse and pardon, and fear of death are all "thrashed out" in *Peace of Soul* by a master guide. These very same questions are being bruited about today in the jungles, menageries, and pits of America. That fact makes *Peace of Soul* a book for today. Take it and read it, for it is growing late in the day of the modern madness.

T.O'B.

Thomas More. By R. W. Chambers. Westminster, Md., The Newman Press, 1949. pp. 416 with index. \$4.00.

Citizen Thomas More and His Utopia. By Russel Ames. The Princeton University Press, 1949. pp. 230 with index. \$3.50.

Newman Press in reprinting Chambers' *More* has given us not

only what has been universally recognized as the best life of the popular layman-Saint, but one of the very best lives of any Saint to appear in recent years. Professor Chambers is no mean scholar; yet he neither burdens his narrative with scholarly paraphernalia nor fails to interpret the evidence he adduces. His work is not flawless; there is, for instance, a rather artificial distinction set up between the theological virtues as Christian and the moral virtues as pagan. Still, St. Thomas More stands out in these pages in all his aspects: Humanist, Statesman, Catholic and Martyr. There is much in his life, standing as it does on the threshold of modern times, that will strike responsive chords in the hearts of today's Catholics. Perhaps most of all, his very moderation and seeming lack of heroism will appeal. At first glance he seems a very clever man who was, in his private life, a good Catholic father and nothing more. He did not court martyrdom as did some of the Saints of the catacombs and some of the Missionary-Saints; he submitted to it, fearful of himself, when strict necessity demanded it. It may well be the very ordinariness of this just man which will make him especially beloved.

Professor Ames, on the other hand, takes a very limited aspect of More: his politico-economic background as a possible explanation of the "mystery" of More and the *Utopia*. Chambers had explained the *Utopia* as a picture of what pagan virtue could accomplish with the implied moral: "If pagans could do all this, how much more should you, you Christians?" But Professor Ames finds Chambers too Catholic, although Chambers is not a Catholic. Nor does the Marxian Kautzky please the Princeton Professor. The evidence Dr. Ames produces in scholarly fashion has some value; the interpretation he gives it is another matter. For St. Thomas More emerges from his pages a very Amesian More: a liberal, bourgeois American. It is the emphasis which is wrong. If More was not a disembodied spirit, neither was he an economic and political abstraction. If we cannot learn everything about a man from the pious reflections he makes in his diary, neither can we from his ledgers and cancelled checks. The invincibly secular attitude simply does not understand a Saint or a Martyr. Chambers did not have to prove More an orthodox Catholic; More did that by putting his head on the block for a Catholic principle. But Dr. Ames, who slips every time he alludes to anything religious, confesses that he cannot understand why More should have died at all (p. 72). The abstractions of Professor Ames are a caricature of More; the integral view of Professor Chambers is a portrait, as finely etched in prose as Holbein's in paint. U.V.

The Norwayman. By Joseph O'Connor. New York, The Macmillan Company, 1949. pp. 352. \$3.50.

For Catholics who enjoy a good novel *The Norwayman* of Joseph O'Connor will be a rare treat. In these days when the novel has largely become a medium of unruly passions and sordid morality, it is indeed heartening to come upon a story that is materially sound and emotionally fresh. The story brings us to a lonely, little island off the coast of Ireland and the moods of the tale vary as the surge and calm of the ocean which it features. The plot is simple enough. A newly-wed couple make the island their home. Then their idyllic solitude is broken by the advent of people whose lives, stormy and serene, make a story worth telling and well told. The undertones are colored by a vivid Catholic sense. The author expresses this in his foreword: "The people are any one of the separate communities walled off from each other by the coastal mountains, who still use Gaelic and its modes of thought and tolerate the ills they endure in this life for the rewards they will reap in the next." It is precisely this outlook that sets off *The Norwayman* from the usual run of modern novels. And yet, Mr. O'Connor's narrative sustains throughout a high level of action and excitement. His characters are beset with the same human failings and temptations as the creatures of other novelists. The difference lies in their approach to their problems and the ultimate source of the solution. It may be expressed briefly as the difference between a God-centered and a self-centered way of life.

T.K.C.

How To Improve Your Personality By Reading. By Francis Beauchesne Thornton, Milwaukee, the Bruce Publishing Company, 1949. pp. 241 with reading lists and index. \$2.50.

Last year Father Thornton published the most extensive anthology of modern Catholic prose and poetry which has yet appeared. Now he gives us some of his views on reading. His very readable little book is not another *Intellectual Life* by Père Sertillanges nor yet a *How to Read a Book* by Mortimer Adler. Father Thornton's touch is lighter, and he is more concerned with getting people to read than in giving them any elaborate directions on how to go about it. After some preliminary words on books, readers and personality, he plunges into different forms such as the novel, biography, the drama and science, appending lists of suggested readings to each. His observations are sound, keen and not without a touch of humor.

Yet one might wish that he had given more direction, and further suggestions for interpretation. In his anxiety to get people to read, he is not unlike the mother who insists that the child eat—not necessarily cereals or vegetables—but eat something anyhow. Anyone who took the advice uncritically might try a diet of cream puffs with no substantial meat and potatoes. The question is whether the immature readers the book seems to be pointed at are at the same time sufficiently mature to exercise adult judgment on their reading. This has been the whole trouble with the Hundred Great Books, the list of which the author appends without any discussion whatsoever.

The chapters on Philosophy and Religion are somewhat disappointing. There is the usual confusion of all Thomism with Philosophy, and some misunderstanding of the nature and purpose of the Thomistic Society. The first book suggested for a general view of religion is Watkin's *Catholic Art and Culture*, a book of dubious merit for such a function.

Yet the book must not be criticized too severely for attempting to break ground in a field relatively untilled. Father Thornton's suggestions are splendid; it would be foolish to complain that they do not represent a complete philosophy of reading. His remarks—readable and entertaining and withal very profitable—will do much good where they are most needed.

U.V.

Captain Dauntless: The Story of Nicholas Biddle of the Continental Navy.

By William Bell Clark. Baton Rouge, La. Louisiana State University Press. 1949. pp. 317, with bibliography, notes and index. \$4.50.

Captain Dauntless is the story of an American hero who died in defence of his country. In this, his fourth book on the American Navy, William Bell Clark has again combined his profession and his hobby. The author is an executive in the advertising world who has nevertheless worked at the study of American Naval History with a thoroughness that has won him deserved renown. In his books he is managing to sell the American spirit of idealism and courage by telling the story of American heroes.

Of his own accord, Nicholas Biddle chose to answer the call of the sea. It was a choice that would eventually demand the supreme sacrifice. To be a mere sailor on a cargo vessel proved, after an extended trial, to be too calm an existence for his adventurous and courageous spirit. So, upon hearing of the rumors of a war between Great Britain and Spain, he decided to enter the Royal Navy. In time this also proved to be too tame for him. Looking about once

more he found a more likely answer in an expedition bound for the North Pole. It proved to be a real test of his endurance and his courage but on his return he belittled the hardship and perils he had experienced, and remarked in a letter that he "did not apprehend danger." This short phrase is the key to his character.

When it became evident that war between the Colonies and England was inevitable, Biddle resigned his commission in the Royal Navy and returned to his native Philadelphia. Soon after he found an outlet for his courage in the patriotism that was required of him.

From here on Biddle's story is intimately connected with the History of the American Revolution, and it is history revealed through biography — privateering, the beginning of the Continental Navy, engagements with enemy ships, and the story of Biddle's ship, the *Randolph*. It was as commander of this ship upon which he and his entire crew lost their lives, that Biddle carved for himself a lasting place in American memory as the man who gave the Navy its first great tradition—to die fighting. G.M.

Sacred History. By Daniel-Rops. Transl. by K. Madge. New York, Longmans, Green and Co., 1949. pp. x, 405, with maps and chronological table. \$4.50.

Sacred History is the English translation of *Histoire Sainte*, the original French study of the Old Testament civilization. Written in 1943 by Daniel-Rops, a ranking French author and Jewish convert, this excellent book traces the Old Testament events from the Exodus of Abraham and the Chosen People down to the period immediately preceding the Birth of Christ. More than that, it synchronizes the history of the Israelites with that of neighboring nations which exerted no little influence on the destiny of God's chosen ones. Thus, not only the Jewish people but the Greeks, Persians, Egyptians and others with whom they came into contact take part in this biblical panorama.

The concluding chapter on "The Inner Life of the Community" gives a fine insight into the religious and moral customs of these Jewish people with whom Our Lord later lived. And to know and understand the evolution of this race is to appreciate the difficulties Christ encountered in His mission among them.

Sacred History is all the more remarkable because of the author's ability to present this illuminating study while clinging so rigidly to the chronological and detailed events of the Bible—and to accomplish all this in the short space of four-hundred pages. In view of this, and

its popular approach in lieu of the academic, "it should have a wide appeal to the general public as well as to students and scholars."

F.K.

The Natural Desire for God. By Rev. William R. O'Connor. Milwaukee, Wisconsin, Marquette University Press, 1948. pp. 90 with notes. \$1.50.

This brochure is the latest addition to the Aquinas Lecture series, and represents the pabulum of Fr. O'Connor's previous book *The Eternal Quest* (Longmans, Green & Co., New York, 1947). The author presents an historical analysis of the problem beginning with the Pre-Christian philosophers Plato, Aristotle, Proclus, and Plotinus, and ending with St. Thomas and four principal commentators of the Summa, Bannez, Cajetan, Dominic Soto, and Sylvester of Ferrara. Pre-Christian philosophers stated the problem as a natural desire for a deity, but with the advent of new Revelation the Christian philosophers and theologians restated the problem as a natural desire for God. In the Christian era, the doctrines of St. Augustine on illumination and the weight of the will are compared with St. Thomas' on the primacy of the intellect. From this brief but definitive analysis, the author states his own conclusion, which is "the natural desire for God is the natural tendency of the intellect for a knowledge of God that cannot be satisfied short of a direct vision of Him, once we know that He exists" (p. 55).

The elements of deduction which constitute that conclusion should be distinguished for clarity. Several elements are involved in this statement: "To have an inexhaustible craving for knowledge and truth is natural; to have this craving satisfied completely and finally is not natural but supernatural" (pp. 35-36). The first part of this statement, this "inexhaustible craving for knowledge," militates against the virtue of studiousness which is a potential part of temperance. In the Summa, II, II, q. 166, a. 2, ad 3, St. Thomas mentions in conjunction with the desire of the soul to know, the corporeal physical defects which have to be overcome, because they rebel against the vehement study which science requires. The reason for the second part of the above statement, that the craving is finalized only in the supernatural order, is given on p. 38, when the author speaks of the "impediment of the inferiority of our nature," by which he means its inability to attain to a vision of God. St. Thomas would distinguish such a proposition, for in I, II q. 4, a. 5, ad 4 of the Summa he states that the "impediment" of our nature is not one of opposition,

but one of defect, and this is not incompatible with happiness but merely prevents it from being perfect in every way.

While Fr. O'Connor has attempted to extract a solution to the problem by a very erudite analysis, he seems to have placed himself in an inescapable impasse. The problem which arises is, why does God, as the Author of Nature, impose an intellectual form on man whereby it tends not to a term but to an "impediment"? This is tantamount to saying that God, as the Author of Nature, gives the intellect a void form to tend to the vision of God, because this vision is supernatural and beyond the power of the Author of Nature.

Though a knowledge of the Divine Essence stands preeminent as an important acquisition, yet the natural desire for that knowledge differs from the natural desire for happiness, and the more these desires are divorced, the less there appears the necessary connection between the intellectual and volitional order. It is the whole man that desires Happiness, not just the intellect.

Aside from the above reservation, Fr. O'Connor has undoubtedly made a very scholarly and admirable contribution to the solution of this vexing problem.

V.T.

Science and the Modern World. A Symposium. Aquin Papers: No. 9. By Hugh Stott Taylor, D.Sc. (Chemistry), H. Marston Morse, Ph.D. (Mathematics), James Franck, Ph.D. (Chemistry), Samuel K. Allison, Ph.D. (Physics), J. W. J. Carpender, M.D. (Biology), and John L. Callahan, O.P., Ph.D. (Philosophy). St. Paul, Minn., The College of St. Thomas, 1948. pp. 59.

The Master and Pupil. A Sermon. Aquin Papers: No. 10. By The Most Rev. James J. Byrne, S.T.D., Auxiliary Bishop of St. Paul. St. Paul, Minn. The College of St. Thomas, 1948. pp. 8.

Archbishop Ireland. Two Appreciations. Aquin Papers: No. 11. By The Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, and Richard J. Purcell, Ph.D., LL.B. St. Paul, Minn. The College of St. Thomas, 1948. pp. 28.

The first two papers contain the sermon and lectures given at the dedication of the new science building at The College of St. Thomas, March 8 and 9, 1948.

The Symposium is opened by The Very Rev. Vincent J. Flynn, president of the college, and conducted by Dr. William J. Tomsicek, head of the Science Department. Many topics are presented and discussed, including the following: the problem of science education; the

problems of value in science; the contribution of nuclear physics to radiation therapy; the public attitude toward scientific research and development; the effects of the physical sciences on human progress; the need for a new alliance between experimental science and philosophy. These points, and others, are treated in a thoughtful and interesting manner by the six speakers, all of whom are outstanding in their field and need no further recommendation to the reader of scientific subjects.

The sermon eulogizes St. Albert, for whom the new building is named, and sets forth his relation to his pupil, St. Thomas, for whom the college is named.

Paper No. 11 presents the sermon and principal address of the Founder's Day Exercises honoring Archbishop John Ireland, founder of The College of St. Thomas. L.S.

Two In One Flesh. 3 Vols. By Rev. E. C. Messenger, Ph.D. Westminster, Md., The Newman Press, 1949. pp. 408. \$7.50.

Fr. Messenger has written a rather unusual work. It is an attempt to combat the attitude of those who consider sex as something necessarily nasty. In pleading for a balanced outlook on sex and marriage, the author draws upon Sacred Scripture, the Fathers of the Church, St. Thomas, theology, philosophy, and natural science. His scope of topics ranges over a wide field that includes the Virgin Birth, the state of innocence, original sin, virginity, marriage, birth control, modesty, shame and sex in the risen body.

Volume I is the introduction to the entire work, Volume II presents the principles of the author's conclusions and Volume III is the application of these principles. Though some of Fr. Messenger's opinions will not find favor with all moralists, his position is essentially Catholic and therefore fundamentally sound. The amount and depth of theological matter in these volumes makes them of dubious practical value to the average married couple, but for the same reason it is strongly recommended for all priests and especially those engaged in such work as conducting Cana Conferences.

C.D.

The History of the Primitive Church. 2 Vols. By Jules Lebreton, S.J., and Jacques Zeiller. New York, The Macmillan Co., 1949. pp. 1,272. \$16.50.

Today, few non-Catholics dispute with Catholics on purely dog-

matic grounds, they prefer instead the more tangible arguments of historical fact. Thus they deny that St. Peter was ever in Rome, or that the early Bishops of Rome exercised authority over the other dioceses of the Church and they constantly bring up clerical laxity or some other abuse that existed in the Church. Such arguments have led to a great interest in the history of the Church and have resulted in a great development in that field.

These two volumes inaugurate a tremendous undertaking, namely, the complete history of the Church in twenty-four volumes. The present work, which treats of the early Church from its foundation to the Peace of Constantine, offers the happy combination of scholarship and readability. It contains absorbing reading for anyone interested in the early years of the Church, and it is invaluable for professors and students. The success of the complete work will be assured if the future volumes maintain the standard of excellence attained by *The History of the Primitive Church*. B.R.E.

Barbara Celarent. A Description of Scholastic Dialectic. By Thomas Gilby, O.P. London, Longmans Green and Co., 1949. pp. 303, with introduction and index. \$4.00.

"There is much to be said for philosophy being conducted like sports," says Fr. Gilby, and immediately takes his own counsel to heart. The conventual atmosphere of scholastic expression gives way to a whimsicality bright with humor, replete with literary allusions. The thought is tucked away beneath a play of wit which delights, though it may occasionally exasperate; yet the thought-content is there, and it strikes suddenly, rewardingly if one but has the patience to cope with the author's mental agility. The title is from the beginning of a bit of doggerel verse enumerating the legitimate modes of the syllogism, of which Barbara is the first figure.

The prime mark of distinction is perhaps originality; not so much in treatment as in subject. On the Logic of Aristotle there have been centuries of commentary, but a real, creative attempt to investigate the richer, looser sphere of dialectics, within the Aristotelian system, is something quite different. Traditionally, this field has been left to the Platonic-minded; and today, to the new theorizers in semantics and symbolic logic, most of whom begin with anti-Aristotelian assumptions. Fr. Gilby has pioneered into frontiers where, plausibly, Thomism might come closer to establishing contact with the temper of the modern mind. For the average intelligent reader seems to find the facile description more amenable than the hard-cast

definition, and prefers arguments of convenience and probability.

He has disciplined his procedure by adhering to the time-honored division of formal logic—the definition, judgment, and ratiocination; and by referring constantly and exclusively, though often in paraphrase, to St. Thomas' own words. Professionally, his effort may serve as a convenient preamble to Aristotelian-Thomistic thought in general, certainly, at least, to the spirit of the system. Though the conciseness of the thought, the obliquity in language and approach, and the occasionally disconcerting allusions may prove an entanglement to beginners; practically, there is discernible a graver intent—a plea against the betrayal of the intellectuals, against the unreason and muddled thinking which have unavoidably become the heritage of the ordinary man, and the havoc which these have wrought in our contemporary cultural and social sphere. "The need is past politeness; survival is at stake, not mere elegance."

W.J.H.

De Unione Sacerdotis Cum Christo Sacerdote Et Victima. R. Garrigou-Lagrange, O.P. Turin, Marietti, 1949. pp. 162, with bibliography. lt. 300.

This latest work of Father Lagrange is intended for the spiritual formation of priests of our time. Because the true end of the Church is eternal life, the author in this work treats especially of the intimate life of the priest and his properly sacerdotal function from the standpoint of Our Lord's words "Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you" (Matth., VI, 33). By this procedure the danger of "temporal messianism," whereby the end of the Church would be the temporal happiness of nations delivered from all oppression, is exposed and solidly refuted.

In orderly fashion and with theological precision, the author accomplishes his purpose. Part I deals with the dignity of the Priesthood of Christ and of the Priesthood of His ministers. Part II treats of the intimate life of the priest, of his union with Christ, Priest and Victim. Especially beautiful is the consideration given to the union of the priest with the Blessed Virgin, his spiritual Mother. Part III concerns the priest in his activity as preacher of the Divine Word, and his ministry as director of souls. Finally there is a treatment on the discretion of spirits.

Throughout Father Lagrange stresses the necessity of the priest's being intimately united to Christ, Priest and Victim, so that Christ may live in him and act more fruitfully through him for the

sanctification of souls. The fact that this book is written in Latin should not in any way be an obstacle to the priest who is desirous of reading an inspiring and devotional treatise on the priesthood. Father Lagrange's latinity is most simple, both from the viewpoint of construction and vocabulary. This work is warmly and sincerely recommended to every priest and seminarian.

J.L.S.

Makers of the Modern Mind. By Thomas P. Neill. Milwaukee, The Bruce Publishing Company, 1949. pp. 391 with index. \$3.75.

In modern times Catholics have often been so busy defending themselves that they have not had time to understand their opponents, nor even how their opponents have had their subtle effect on themselves. Dr. Neill makes an inquiry into the lives and teachings of eleven men who have made the modern mind what it is. Besides an introduction and conclusion, there are essays on Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx and Freud. These have been chosen not because of any special admiration the author has for them—he thinks for instance that Newman is a genius superior to many of them—but because of the great influence they have had. Of course selection was a difficult process and many had to be excluded; yet it does seem that Bacon and his philosophy of utility should not have been overlooked. The interpretation is universally good, and although the writing is not quite as good as Will Durant's, the gain in profundity and soundness more than makes up for it. Some essays are better than others, notably those about figures less well known. The chapter on Freud is undoubtedly one of the best. On the other hand, some of the theological criticisms could be better; some of the statements given as peculiarly Calvinistic, for instance, bear a quite orthodox interpretation. Dr. Neill merits congratulations, and more than that, a wide reading audience.

U.V.

An Artist's Notebook. By Sister Mary of the Compassion, O.P. (Constance Mary Rowe, A.R.C.A.) Matawan, N. J., The Sower Press, 1948. pp. 48. \$1.50.

Francis Bacon in his celebrated essay *Of Studies* tells us that "some books are to be tasted, others to be swallowed, and some few to be chewed and digested." This small book belongs to the latter class for within its 48 pages the author considers in the light of

Thomistic principles the great problems which face every artist worthy of the name.

With a brevity of style and precision of thought attesting to the influence of the Angel of the Schools, Sister Mary of the Compassion defines and explains such things as the relation of Master and Student, of the Formal and Material in Art, of Art and the Intellect, Art and the Emotions, The Arist and Purity, Genius and Tradition, Art and Beauty, etc.

The book includes a foreword by Urban Nagle, O.P.; a Bibliography which should be of value to the artist and student; and a number of reproductions among which are the "Our Lady and Child" attributed to St. Luke, Fra Angelico's "Burial of Our Lord, with St. Dominic," William Blake's "The Downfall of the Rebel Angels," and the author's own "Our Lady of Fátima," and "Pieta."

All those who are interested in Art in general, and in Christian Art in particular, should read *An Artist's Notebook*. It will throw much light on a subject which has become befogged by esoteric notions and theories which have caused Art to be discredited in the eyes of the people. Only by a return to the artistic principles discussed in this book can Modern Art be saved.

H.K.

The History, Nature and Use of Epikeia in Moral Theology. By Rev. Lawrence Joseph Riley, A.B., S.T.L. Washington, Catholic University Press, 1948. pp. ix, 495, with notes and bibliography.

The title of this dissertation contains the three main divisions of this work. Father Riley, a priest of the Boston Archdiocese, treats the virtue of *epikeia* in the first part as it is taught by philosophers and theologians from Aristotle to contemporary theologians. Aristotle was the first author to define *epikeia* as a virtue. St. Albert and St. Thomas gave the Aristotelian doctrine a further explanation during the middle ages. During the period after the middle ages Cajetan and Suarez are the most notable authors to treat this virtue although they differ from each other on several important points. Modern moralists generally follow Suarez who is said to have given a more extensive development to the nature of *epikeia*. Two authorities, Prümmer and Merkelbach, among modern moralists favor Cajetan especially concerning the cessation of the binding force of law.

Father Riley gives a thorough Suaresian treatment of the nature of *epikeia* in the second section of his work. The nature of this virtue offers many occasions for controversy among moralists especially concerning the conditions for its use and the necessity of recourse to

the law maker. All moralists however agree that *epikeia* is lawful in itself.

The third part contains the application of the principles that have been presented in the preceding part to certain concepts in moral theology. Four chapters are given to the relation of *epikeia* to the virtues of justice, prudence, and *aequitas*; to the natural law; to divine positive law; to human invalidating laws. The author remains close to St. Thomas and Cajetan in his application of *epikeia* in practical matters because of the dangers which may easily arise from its indiscriminate use.

The nature of this review necessarily limits a detailed criticism of this dissertation. A brief criticism must be given to the author's treatment of Cajetan's teaching on the use of *epikeia*. Father Riley defines *epikeia* as "a correction or emendation of a law which in its expression is deficient by reason of its universality, a correction made by a subject who deviates from the clear words of the law, basing his action upon the presumption, at least probable, that the legislator intended not to include in his law the case at hand" p. 137. Cajetan would say that the correction of the law was made because "a law ceases to bind only when compliance with it would be evil" p. 140. Although a law might at times be difficult to observe, he held that it must be observed even under some difficulty to the subject. Father Riley notes that this rule of Cajetan "seems to be wholly erroneous." A law ceases to bind according to him "when it would be excessively and disproportionately difficult to observe." This statement seems to place him in a position of agreement with Cajetan for that which is disproportionately difficult is evidently against the rule of reason which orders man's acts according to a true proportion with the eternal law.

Father Riley has given a contribution towards a better understanding of this obscure though common virtue. Although Thomists may not agree with his preference for Suarez over St. Thomas and Cajetan on several points they must congratulate him on his clear exposition of one side of a difficult problem.

R.M.

Chinese-Russian Relations. By Michael N. Pavlovsky. New York, The Philosophical Library, 1949. pp. viii, 194. \$3.75.

The book at hand is a short history of the three hundred year period during which relations have existed between China and Russia. These relations had their origin in the middle of the seventeenth century after the Ming dynasty had succumbed to the onslaught of the

Manchus. A detailed treatment of the rôle played by the buffer state, Mongolia, takes up a large part of the book. The influence of the Jesuits in these relations also receives a somewhat lengthy treatment. The book, however, throws but little light on the adverse state of affairs in the Far East of today. Indeed comparatively few pages at all are given to the relations between Soviet Russia and the Chinese Republic. The far greater part of the book deals with the Russia of the Czars and the Chinese Empire. For this reason the work will prove somewhat disappointing to those who look with anxious eye towards a China plagued by atheistic Communism. It is a scholarly work, embellished with ample footnotes both in English and Chinese, but because of the frequent occurrence of Russian and Chinese names of persons, places and things it will make difficult reading for anyone unversed in these affairs. H.E.P.

A Procession of Saints. By James Brodrick, S.J. New York, Longmans, Green & Co., 1949. pp. 198. \$3.00.

In every age in which the Church has been persecuted men, staunch in their faith, have stood forth to strengthen the weak and encourage the strong. In our own day the heroic prelates, Archbishop Stepinac and Cardinal Mindszenty, are enduring imprisonment for their devotion to truth and duty. Through the centuries such noble souls as St. John Fisher, St. Anselm, and St. Hugh of Lincoln suffered and died rather than forsake the teachings of the Catholic Church.

Father Brodrick writes vividly of these saints, but he also acquaints us with some less familiar saints of England and Ireland. He portrays their everyday lives in which we find the love of God manifested among the failings of human beings. *A Procession of Saints* is valuable for its history but more valuable still for its presentation of saints who should stimulate us not only to admiration but also to imitation. J.O.

The Cure D'Ars. By Abbe Francis Trochu. Westminster, Md., The Newman Press, 1949. pp. 583. \$5.50.

This is a reprint of the standard biography of the Curé of Ars. It is an authentic work based on the Acts of the Process of Canonization and other reliable sources. It is also very realistic, presenting the Curé neither as an over-pious ascetic, nor as the wonder-worker of Ars, but rather as a simple and zealous Curé of the small country parish of Ars.

Ars was worldly and indifferent to religion, the new Curé was holy and zealous. A struggle was bound to result when these two met. The account of that long hard conflict tells the life story of the Curé of Ars.

Abbé Trochu's narration of that story makes interesting reading. Some of the facts of the saint's life read almost like fiction: the young student hiding out at Noës for two years as an apparent deserter from Napoleon's army; the many obstacles that faced the new Curé at Ars; in later life his terrifying encounters with Satan. The author neither mitigates nor moralizes in presenting these and other events in the saint's life, but tells them simply and clearly.

The Curé converted not only Ars but also the souls of the thousands who traveled to his famous confessional from every corner of France and from many parts of the world. His humility and simplicity conquered the worldly-wise and his burning charity inflamed the indifferent.

This reprint of Abbé Trochu's book is timely since it offers to our own modern times a living example of true sanctity. J.T.C.

The Passion of the Infant Christ. By Caryll Houselander. New York, Sheed & Ward, 1949. pp. 143. \$1.75.

There certainly is no question of the need for great holiness in our day. Again, there is no question of our own apparent inability to give what God seems to ask when He asks that we become saints. It is Caryll Houselander's idea that perhaps God is now leading the modern saint to great holiness by inviting him to participate in the Passion of the Infant Christ. It is a good idea.

Our Lord was born in poverty, outside of His own village and home. He was hunted and had to be taken to Egypt to escape death. Many children were slain on His account. His humility and dependence, His desire to be hidden and His obedience shine out of His early years. There is something of a renewal of the circumstances surrounding Bethlehem today. Children all over the world are being exploited by modern Herods; Christ is again being hunted. Yet we seem unable to do anything about it; we are haunted by the thought of our own futility.

It is this very futility, if we would only come to admit it, that could be the beginning of a very fruitful meditation, a very fruitful life. Miss Houselander insists on the apparent helplessness of the Infant Christ, and makes that our hope and our first point of imitation. We should abound in childlike abandon to God, in humility, in

dependence, in obedience, no matter in what situation we find ourselves. Further, she ties up her whole theme very well with a final chapter on the Host-life, for she sees in the Eucharist the same poverty and dependence, the same mysterious silence amid great calamity that Our Lord revealed as a child. Tremendous devotion to Our Lord in the Blessed Sacrament, then, will answer many of our questions, many of our sorrows.

This book is a poetic variation of the theme given to the world first by Our Lord Himself when He told His disciples to become as little children, and more recently by the little Carmelite nun from Lisieux, St. Theresa of the Infant Jesus and the Holy Face. Caryll Houselander points up St. Theresa's greatness, and suggests that her life exemplifies the sort of heroism God wants today.

While the book in the main is well conceived and worked out, the poetry of expression at times, as in Chapter Three, obscures more than illumines the thought. Yet the book, on the whole, will certainly bring light and help to those of us who are still fumbling both for a way to lessen the suffering of men and for a way to become saints.

R.H.

What Jesus Saw From the Cross. By A. D. Sertillanges, O.P. Dublin, Clonmore and Reynolds Ltd., 1948. pp. 182. 8/6.

What did Jesus see from the Cross? Father Sertillanges asks us to open our eyes with Jesus: those of our body and those of our intelligence. They open with Jesus leaving the praetorium, carrying His Cross. They close with Jesus, bowing His head in death upon the Cross. It is the space of time between those two events which Father Sertillanges considers here in this work which first appeared in 1937.

Placing himself in spirit on the Cross of Christ Father Sertillanges looks out over the city and the surrounding countryside, upon the landscape which Jesus must have viewed in His dying moments. Thus he makes our gaze sweep from the Mount of Olives in the East westward, taking in its course Mount Scopus, "where Alexander once quailed before the majesty of the high priest," the Gate of Ephraim, the Temple, the tower Antonia in front of the Cross, until it comes to the curving valley of Gehenna bringing into vision the stirring sight of Mount Sion. There are also the passers-by, His loved ones, His enemies. To draw his descriptions as graphically as possible in order to lead us closer to the Passion and death of Jesus, Father Sertillanges has utilized the learned archeological findings of his confrères. We are made to move in the heaving atmosphere of violence,

to taste the gall of agonizing suffering and pain.

The author has brought to this work his usual clarity and profound learning blending them into a splendid example of Dominican spirituality. It is not only his personal knowledge and experience of the Holy Land which he presents here but the very deep stirrings of his soul expressed in these delightful fruits of his many meditations. This devotional book will make valuable and interesting reading for all at any time.

F.M.

John England, American Christopher. By Dorothy Fremont Grant. Milwaukee, Bruce Publishing Company, 1949. pp. xvi, 167, with bibliography. \$2.75.

If the Christophers are anything they are a movement in the strict sense of that word. They are a body of men and women in all walks of life in America who have as their objective the dispersal of evil by the spread of good. Bishop John England, Charleston's first Catholic Bishop, was the outstanding Christopher of his time in America. He loved all Americans both Catholics and non-Catholics. His love was true for he understood the bigoted ignorance of his enemies and loved them in spite of their bigotry. This love for his adopted countrymen took him on long and arduous journeys every year to visit his flock and to correct the false charges levelled against him and the Church. This love was such that it made him take up his pen and write brilliant defences of his faith thus to reach the hearts of men.

Love without prayer can become purely humanitarian and apostolicity without it can be empty and purposeless. Although there is not a sufficient account of his prayer given in this book the genuine effects of this early American Christopher manifestly demonstrate that his efforts were based upon a solid life of prayer.

The teachings of John England were arranged into five volumes by his immediate successor, Bishop Ignatius A. Reynolds. These teachings concerned the body of Catholic doctrine and its application to the life and prejudices of early America. John England was an apostolic teacher who taught because he loved and who prayed that his teaching would be always true and effectively received by his audience.

This is the John England, Charleston's first Catholic Bishop, that Dorothy Fremont Grant has given us. She has given a portrait of a man to be loved and imitated. Bishop England can be called an eminent American Christopher whose apostolic zeal is a model for

contemporary Christophers in their movement towards the overthrow of evil by the good word of the Gospel. R.M.

Ancient Christian Writers. Arnobius of Sicca, The Case Against the Pagans. Transl. by George E. McCracken, Ph.D., F.A.A.R. Westminster, Md., The Newman Press, 1949. pp. 372. \$3.50.

The seventh in a series of ten translations of the Fathers of the Church, this work of Anobius, *Adversus Nationes*, comes in two volumes, the second of which will be published shortly. Though perhaps less known than other works of the series, this apology is nevertheless noteworthy for its complete exposition of false pagan doctrines urged against the primitive Church.

According to St. Jerome, Arnobius was a pagan rhetorician in Africa who bitterly attacked the early Church. As a result of dreams, however, he was converted to Christianity and began to write vigorous attacks against his former religion. Though little is known of him and the exact dates of his life remain obscure, the *Adversus Nationes* is thought to have been written about the year 300 A.D. It is listed among the apologies, but it is more an attack on paganism than a direct defense of the Church.

This volume contains the first three of seven books, with a lengthy but informative introduction. The translation itself seems as smooth and clear as can be expected of a work of this kind, and the numerous notes are enlightening and helpful. J.B.

Property and Poverty. By A. M. Crofts, O.P., M.A. Dublin, The Irish Rosary Press, 1948. pp. 269 with bibliography. 7/6.

With ample references to the teachings of St. Thomas, Father Crofts here presents a thorough analysis of the traditional scholastic doctrine on man's right to own. The author first devotes several short chapters to a description of God's supreme dominion and wisely notes the need of man the owner to recognize this Divine Mastership. Then there follows a lengthy treatment of natural right and the law of nations and their relationship to man's proprietary right. This section, prefaced by a clear statement of St. Thomas' meaning of right, includes an historical conspectus of Catholic and non-Catholic interpretations of natural right in regard to property. Having presented the Thomistic defence of the lawfulness of private ownership, the writer next explains the two-fold necessity of private possession, viz., on the part of the individual and on the part of the community. Finally,

in a convincing, logical conclusion, Father Crofts insists that, if man is to succeed as an owner, the life of virtue must govern his use of the things of the world. As an individual, an owner should strive especially for the virtues of prudence and temperance in order to guide himself properly in the use of wealth; as a member of the community, man should be constantly aware of God's command to love one's neighbor and should, likewise, manifest his charity by acts of liberality.

By exposing Catholic teaching in a straightforward manner; by treating difficult philosophical questions, such as the law of nations, with clarity; by emphasizing that the errors of Communism and the abuses of Capitalism in the matter of private property can best be fought by a true knowledge of the Scholastic principles involved and by virtuous living, the writer of this satisfying work has done a service to every Catholic thinker interested in the struggle for economic justice.

M.M.

Thomistic Philosophy. Vol. II. Metaphysics. By Rev. Henri Grenier, Ph.D., S.T.D., J.C.D. Translated from the Latin of the original "Cursus Philosophiae" by Rev. J. P. E. O'Hanley, Ph.D. Charlottetown, Canada, St. Dunstan's University, 1948. pp. xii, 376. \$3.25.

The volume on Logic and Natural Philosophy, the first of Fr. Grenier's three-volume work, was reviewed in the previous issue of *Dominicana*. We have equal words of praise for this volume treating of Metaphysics. The author has written his Metaphysics according to the mind of St. Thomas Aquinas. Numerous texts, selected from the works of St. Thomas and other great Thomists, and from the works of modern philosophers, are cited. Almost every article is developed according to scholastic pattern: the statement of the question is followed by the statement of the thesis, proof of the thesis, corollaries, and finally by a consideration of difficulties. Points for review are suggested after many of the articles.

When *Ethics*, the final volume, will have been completed, Fr. O'Hanley will have provided students unfamiliar with Latin a complete course in Thomistic Philosophy, and an opportunity to study and defend truths very often impugned and beclouded by many modern philosophical systems. Not only college students but also graduate students and professors will find Fr. Grenier's *Logic and Natural Philosophy* and his *Metaphysics* useful textbooks.

V.F.

A Catholic Dictionary. Edited by Donald Attwater. New York, The Macmillan Co., 1949. pp. 552. \$5.00.

This is a revised second edition of the well-known Catholic Encyclopedic Dictionary. Crammed between its covers is a vast yet concise array of terms, definitions, and names prevalent in the theology, liturgy, and organization of the Church. It lists the Supreme Pontiffs, ecclesiastical abbreviations and titles, and includes the General Calendar of the Catholic Church. It is difficult to overestimate its utility as a reference book and obviously it deserves a place in every Catholic Library and on every Catholic Bookshelf. L.E.

Man's Last End. By Joseph Buckley, S.M., A.M., S.T.D. St. Louis, B. Herder Book Co., 1949. pp. xii, 233, with notes and bibliography. \$3.50.

Father Buckley has set out to determine what is the object that will completely satisfy man's natural desire for happiness. The author confines his discussion to the natural order only. Herein lies the chief value of this work.

Many men of the present time, rejecting the supernatural order, devote all their attention and activity to the material world with the hope that there they will find perfect bliss. To defend such actions some appeal to the opinions of certain philosophers, others say that such a course of action is natural for man. Father Buckley shows that this conception of man's last end is false. The opinions of the ancient and modern philosophers are presented. The principles that one should use to evaluate and refute these teachings are explained in a clear direct style.

This book is a valuable contribution to the literature of Moral Philosophy. It is an aid for every individual to answer the objections of a society which is rapidly becoming pagan. Father Buckley deserves commendation for his scholarly presentation and explanation of *Man's Last End*. D.B.C.

No Abiding City. By Bede Jarrett, O.P. Westminster, Md., The Newman Press, 1949. pp. 74. \$1.50.

No Abiding City is a collection of twelve short sermons which were delivered in the early thirties by the famous Dominican preacher, Father Bede Jarrett. Actually, this work is a summary of Catholic thought. The sermons indicate what the pattern of a truly Catholic life should be. Father Jarrett's general theme is that in this life we

are but pilgrims and strangers preparing for the life of eternity. In developing this theme, the author has succeeded in presenting sublime truths of Catholic Faith in a manner and language understandable to all. Hence, it's vivid style and subject matter assure this reprint of a well-known work a favorable reception among all those interested in these saving truths of Christ. M.G.

For Better for Worse. The Fourth Theophila Correspondence. By Fr. Ferdinand Valentine, O.P. Oxford, Blackfriars Publications, 1948. pp. 101. 5s.

Fr. Ferdinand Valentine, an English Dominican, wrote numerous letters during the war and afterwards which were printed and circulated by private subscription. Now gathered into book form they offer to the average reader a series of Spiritual Letters at a modest cost. Thus far four small volumes have been published.

Aimed at the men and women living in the world the subjects discussed and explained in these volumes are those most vital today to the souls who thirst for God. At the present time more and more people are looking for the secret of integrating their lives toward the end designed to men. The life of man is a huge void unless vitalized by the Sacraments. In this fourth volume Fr. Valentine points out how three important Sacraments, Penance, the Eucharist and Matrimony, affect the spiritual life of the members of our social system.

If Saturday night confession is a time of uncertainty, or if frequent Communion doesn't seem to make the receiver any better, or if the Church's view on marriage is considered old-fashioned or stringent or too idealistic, this little book will prove helpful. M.S.W.

The New Psalter of Pius XII in Latin and English, with introductions, notes and spiritual reflections. By The Very Rev. Charles J. Callan, O.P., S.T.M., Litt.D. New York, Joseph F. Wagner, Inc., 1949. pp. xii, 532, with bibliography. \$6.00.

The New Psalter, by the Very Rev. Charles J. Callan, O.P., gives the reading public a simple, appealing, and reliable translation of the new psalter of Pius XII. First of all, though, this book introduces one to the psalter by giving a brief but adequate history of the origin, canonicity, etc., of the psalms. Then, after an introduction to each psalm, it gives the Latin and English texts, followed by appropriate and profitable spiritual reflections which give a deeper insight into and a practical application of the psalms. It also includes elucidating notes which prove quite helpful.

Apart from the psalms themselves, *The New Psalter* is substantially the same as Fr. Callan's previous work, *The Psalms*. However, it has a number of improvements over his last book. Unnecessary notes and divisions are removed; main subjects of the psalms and new notes are added; better divisions are conveniently inserted.

The New Psalter will certainly attract all who have come to know and love Pius XII's psalter. Because of the clear and faithful rendition of the Latin text, it will win many more admirers of the psalms.

N.B.J.

As in a Mirror. By Father James, O.F.M. Cap. Westminster, Md., Newman Bookshop, 1948. pp. 144. \$2.50.

Inspired by the surprising success of a previous work, *The Music of Life*, Father James now favors his readers with another book in the same vein. Gazing from the window of his cell, the gifted Capuchin Friar permits his thoughts free rein to dwell on the wonders of nature and to contemplate the glories of nature's Author. God is seen in everything and everything is seen in God. With an appreciation of creation which is typically Franciscan and a meditative insight into the Creative Will which almost amounts to an over-emphasis, Father James evaluates all things and assigns to them their proper nobility as expressions of the Eternal Goodness of God. Modern notions of the nature and utility of things are aired and their inadequacy made apparent in the light of Truth Itself. The book leaves the reader with the impression that little is lacking in the author's grasp of the significance of the over-all plan of God. Even though, as a matter of fact, few subjects are expressly treated, still there is no feeling of disappointing inadequacy. The ideas that are discussed are the important ideas of all living, such as Reason and Faith, Death and Life, Reflection. There is little in life which could not find its explanation in the thoughts found in this work.

A genius for description which is a real delight is adequate assurance against the dryness which too often characterizes books of this type. This work should be well received in all quarters.

T.W.O

Demonstratur Existentia Dei. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1949. pp. 36.

Divinae Scientiae Causalitas. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1948. pp. 52.

These two pamphlets are the work of Father Gigon, Professor

of Dogmatic Theology at the University of Fribourg. They constitute a manual commentary on two of the most important questions in the First Part of the Summa of St. Thomas, namely, the Demonstration of the existence of God, and the Causality of the Divine Knowledge. The discussions that have arisen concerning these questions, the objections raised against the Thomistic proofs, and the profound metaphysical principles on which the proofs depend, make a manual almost a necessity for the student. These two pamphlets, in a compact and scientific form, contain all this pertinent material.

In the work on the demonstration of God's existence we find a discussion of the ontological validity of first principles and of human knowledge itself, and a treatment of proper causality, subordinated series and analogy—all of which are absolutely essential to an understanding of the Five Proofs.

In the *Causality of the Divine Knowledge* we find an analysis of the varying opinions within the Schools as to divine foreknowledge, and also an excellent summary of the Positive Theology on this point. This pamphlet is noteworthy too for a special consideration of the difficulties that arise in preserving the sound doctrine on *Futuribles*, a matter that calls forth again the Thomistic view on Liberty and Divine Action. Another distinctive mark of Father Gigon's treatment is a section proposing an application of the doctrine on the presence of creatures in God to certain elements in the spiritual life, namely fraternal charity, the Mystical Body and the Holy Eucharist, the Sacrament of unity.

D.R.

Sacramental Penance in the Twelfth and Thirteenth Centuries. By Rev.

Joseph A. Spitzig, A.B., S.T.L. A Dissertation. Washington, D. C., Catholic University of America Press, 1947. pp. xi, 196, with bibliography and index. \$2.00.

The author of this present volume, The Reverend J. A. Spitzig, is a priest of the Cleveland diocese who has studied at the Gregorian University, Rome, Italy, and at Catholic University of America. In this work, a dissertation for the degree of Doctor of Sacred Theology, Father Spitzig has carefully traced the history of the present doctrine concerning that satisfaction for sin which is imposed by the Confessor in the Sacrament of Penance.

The teachings of the theologians of the twelfth and thirteenth centuries are most important in the history of dogma. They form the link between the early teaching of the Church and the crystallized doctrine of the Council of Trent. For this reason, Father Spitzig's

work is of great importance to Theology.

Yet, present-day interest in this study should not be purely academic. The Protestant denial of the efficacy of satisfaction for sin and the reluctance of many people to accept voluntary sacrifices as just punishment for their sins, enhances the importance of this doctrine. Theologians, who are interested in the spread of the penitential message of Fátima, should profit much by reading Father Spitzig's dissertation on the nature and doctrinal history of sacramental satisfaction for sin.

J.D.S.

Liturgical Meditations for the Entire Year. By the Sisters of St. Dominic (Adrian, Mich.) St. Louis, B. Herder Book Co., 1949. pp. 1,012. \$10.00.

This work does not fall into that unhappy category of books which provide spiritual reading rather than material for meditation. For these pages do not present lengthy discourses on various virtues, instead they offer thoughts and topics for each day of the year that serve as brief and concise directives for meditation.

These two volumes are definitely Dominican in tone, yet their appeal should not be limited to Dominican communities, since they will prove spiritually stimulating and beneficial to any group of religious women.

B.A.

Fundamentals of Speech, a Text-handbook of principles and methods. By Roy C. McCall, Ph.D. New York, The Macmillan Company, 1949. pp. xii, 240. \$2.50.

Fundamentals of Speech, by Roy C. McCall, Ph.D., is a text-handbook containing all that the title indicates. It is "an attempt at a 'down-to-earth' talk to the student" about speech and its basic elements, with a series of appropriate assignments.

Although the division is not explicitly made, Mr. McCall's book can be divided into two main parts. After an introduction that should instill in the student a desire for proficiency in speaking, and dispel undue fears and prejudices, the first part treats of the composition of a speech that will be truly effective. The second part considers the actual delivery and discusses the particular occasions for oral communication, such as introducing speakers, making announcements, group discussions, etc.

Fundamentals of Speech has many good qualities which should make it a welcome addition to the other texts on the same subject.

It treats briefly but adequately the necessary principles and methods of speech, consequently it is not a bulky book. Its assignments and order of chapters are such that they can be adapted to the particular approach to the subject that different professors may have. These and the many other favorable features of this edition of *Fundamentals of Speech* should make it not only a successful college textbook but also a valuable addition to the personal library of one who wishes to review from time to time the essentials for speaking well. N.B.J.

Books for Catholic Colleges; a Supplement to Shaw's List of Books for Colleg. Libraries. Compiled by Sr. Melania Grace, S.C., and Gilbert C. Peterson, S.J. Chicago, American Library Assoc., 1949. pp. x, 134. \$3.75.

The Shaw List of books for college libraries was published in 1931. Catholic college librarians and educators checked the work and found "that the list, though excellent and basic for college libraries in general, was inadequate for Catholic college libraries, whose specialized curriculum required a large group of books not listed in Shaw's work" (introd.). At the 1940 meeting of the Catholic Library Association three capable Catholic librarians were assigned "to compile a supplement of Catholic books to round out the collections of Catholic college libraries and to add to the list of holdings that would be recognized by various accrediting agencies" (introd.). The project was begun in December, 1940, and continued until May, 1942, when war and other events brought a temporary halt to the work. It was taken up again in the summer of 1946 by Sr. Melania Grace and Fr. Peterson and brought to a successful completion.

The list does not duplicate titles in the Shaw list. It includes works published as early as 1850 and as late as December, 1947. Out of print works are indicated to aid the librarian and to indicate to publishers works worthy of re-publication. The offset process, from the typewritten manuscript, was used to save the cost of typesetting and of proofreading. "The photographic method ruled out all last-minute additions, substitutions and corrections, and left shortcomings of which the compilers are keenly aware" (introd.). This reviewer noticed that the city of publication is given for some periodicals; for others it is omitted. *Blackfriars* (p. 31) is not published by Rolls House, but at Blackfriars, Oxford, England. Sometimes one publisher only is given for a work when it has been published by another in a different country, e.g., De la Bedoyere, M., *Greater Catherine* (p. 45) was also published in London by Hollis & Carter. On p. 85

Albert Schwertner should read Thomas Schwertner. The *Ars moriendi* (p. 35) is listed as a translation; it is a study of the *Ars moriendi* and seems to be too technical a work for a college library. Deles (p. 110) should read Delos. The index needs some revision. More works are in the book than are shown in the index. Two might be mentioned; *St. Raymond*, by T. Schwertner, and *Greatest Catharine* by M. De la Bedoyere. Finally there seems to be a lack of foreign reference works in the compilation.

In spite of these omissions and shortcomings the work deserves high praise. It is an excellent companion volume to Shaw's list. The compilers have provided a list for librarians to check their collections and to purchase new titles. By means of this reference tool, Catholic college book collections can be more fairly evaluated. It is a work to be purchased by all college librarians and educators. R.A.

Saint Josephs 1896-1946. By Mother M. Dafrose, O.P. Brooklyn, New York, 1946. pp. 214.

This book is a history of the settlement in Sullivan County, New York, which Cardinal Spellman has called "A Center of Catholic Action." The story begins with the purchase of the Talmadge estate near Monticello by the Dominican Sisters of the Congregation of the Holy Cross, and covers fifty years of development. The present establishment there includes the Convent of St. Joseph, which serves also as the Mountain School during the winter and as a summer College for the Sisters of the Congregation, the farm and guest houses, the Boys' Camp and Girls' Camp, and the summer house of the late Cardinal Hayes. Much attention is given to the characters who made this settlement possible and who carried on the work over so many years—Cardinal Hayes himself, Monsignor Arcese, Mother Polycarpa, O.P., together with the many priests, nuns and lay men and women who have staffed the two camps, the school and the rest home.

The friends of St. Joseph's, those who have visited there, or benefited by the training at camp or school, will welcome this thorough history of the 50 year old settlement. But they will perhaps regret that in a work of this kind much of the real spirit of the place cannot be fully captured, and that those who were the real embodiment of this spirit, such as Father Drew in the Boys' Camp and Marge Mooney in the Girls' Camp, become merely names in an official chronicle. This is necessarily so, and no inherent defect in the work of Mother Dafrose. Her book will have a limited audience but a genuine value for all sons and daughters of St. Joseph's. D.R.

Les Dominicaines Gardes-malades des Pauvres. By Renee Zeller. Preface by Archbishop Martin Stanislas Gillet, O.P. Paris, Editions Alsatia, 1948. pp. 173.

During the last war, the wounded men, as they lay helpless in bed writhing in pain, looked upon their nurses as "angels of mercy." *Les Dominicaines Gardes-malades des Pauvres* by Renée Zeller is a book about "angels of mercy" not to veterans but to the poor, to those who have a double handicap, the misery of illness combined with the lack of means to ease this misery.

This little volume is divided into two parts; in the first the author sketches briefly the life of L'Abbé Victor Chocarne, the founder of the Order, delineating the workings of divine Providence in the foundation of this group of Dominican Sisters in France. The second part is devoted to a vivid explication of the interior and exterior life of these nursing Sisters of the Poor. The reader sees with the eyes of the author a postulant, well-qualified physically and spiritually, begin her training in the Novitiate, progress in study and prayer, acquire a suitable understanding of the poor, and actually lavish her tender care and charity upon the less fortunate sons of God, the result of which is their physical and spiritual betterment.

Any one with a reading knowledge of French will enjoy this book but especially those who feel called to the Religious life; for in it they will learn much about the spirit and ideals of these devoted Sisters.

R.D.P.

Der Rosenkranz und das Menschenleben. By Franz Michel Willam. Vienna, Verlag Herder, 1949. pp. 336, with illustrations. S 31.40, sfr. 1360.

This is the second work on the Rosary within two years by the celebrated German writer of spiritual and devotional books. It is the author's aim to coordinate the mysteries of the Rosary to every phase of human activity, to reconsider what one already knows in a new light. He opens up new vistas and offers a deeper comprehension and more penetrating insight into this priceless treasure of Catholic devotion.

The explanation of each mystery is prefaced with the corresponding Scriptural account aided by illustrations from the great masters, such as Fra Angelico and Titian. The short essays on the mystery are followed by a self-examination and prayer intentions pointed to the considerations already made.

This book should be welcomed not only by the devoted servants of Our Lady but by all the faithful as a valuable aid to properly un-

derstand this powerful weapon of prayer so earnestly urged by Our Blessed Mother herself as a cure for the ills of the world. A.L.E.

Praktische Pastoralpsychologie. By Dr. Willibald Demal, O.S.B. Vienna, Verlag Herder, 1949. pp. 319. S. 30, sfr. 13.

As crowded curricula offer little room for practical applications of theological problems, the seminarian must rely in a large measure on personal initiative in expanding his knowledge of things helpful for the confessional and the care of souls. *Pastoralpsychologie* is a book that admirably fulfills such a purpose. As it is not an exhaustive but a general treatment, it gives the reader a working knowledge of the problems usually encountered. Its scope embraces all age groups, strata of society and states of life. Written by a priest skilled both in theology and the psychological sciences, the work can be regarded as authoritative. A.L.E.

L'Apostolat Catholique en Suede. By L. M. Dewailly, O.P. pp. 16.

Islam et Chretiente. By Paul Denis, O.P. pp. 28.

L'Eglise Catholique aux Etats-Unis. By H. M. Oger, O.P. Liege, La Pensée Catholique, 1948. pp. 19. 6fr. ea.

These three pamphlets form part of a series of twenty-four brochures printed throughout the year under the title of *Études Religieuses*. This series aims at bringing to its readers a knowledge of the Church, its problems and its difficulties at home and abroad.

L' Apostolat Catholique en Suède discloses that the Catholic Church in Sweden exists today as a mission territory, having less than six thousand members out of a population of six and one-half million people. Scarcity of numbers and the long repression and restrictions of the Catholic religion have hampered the efforts of the small band of missionary priests.

Islam et Chrétienté presents a study of the character and religious attitude of Islam and considers the future of Catholicism in Turkey.

L'Église Catholique aux États-Unis offers the reader a vivid glimpse of the Catholic Church in America. Father Oger praises the vigor and simplicity of American Catholicism. The greater part of the pamphlet is devoted to a consideration of Catholic Action and the Negro Problem in the United States. A.D.

BOOKS RECEIVED

- ABBOT MARMION—AN IRISH TRIBUTE. Edited by the Monks of Glenstal. Westminster, Md., The Newman Press, 1949. pp. 140. \$2.75.
- A CATECHISM OF CHRISTIAN DOCTRINE. (Revised edition of the Baltimore Catechism). A text for Secondary Schools and Colleges. Paterson, N. J., St. Anthony Guild Press, 1949. pp. 426. \$1.00.
- THE CATHOLIC BOOKLIST. Edited by Sr. Mary Luella, O.P. River Forest, Illinois, Department of Library Science, Rosary College, 1949. pp. 86. \$0.65.
- THE CEREMONIES OF THE ROMAN RITE DESCRIBED. By Adrian Forteseue, revised and augmented by J. C. O'Connell. Westminster, Md., The Newman Press, 1949. pp. xvii, 431. \$4.50.
- COMMUNISM AND CHRISTIANS. A collection of essays. Translated by J. F. Scanlan. Westminster, Md., The Newman Press, 1949. pp. 294. \$2.50.
- CONSIDERATIONS SUR L'HISTOIRE DE LA RELIGION REVELEE. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1944. pp. 95.
- COURTSHIP AND MARRIAGE—HAPPINESS IN THE HOME. By John A. O'Brien, Ph.D. Paterson, N. J., St. Anthony Guild Press, 1949. pp. 217. \$1.50.
- DE ANALOGIA. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1949. pp. 20.
- DE MODO UNIONIS HYPOSTATICAE. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1944. pp. 40.
- DE NOVISSIMIS. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1947. pp. 136.
- DE SACRAMENTIS IN COMMUNI. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1945. pp. 205.
- DE SACRAMENTO ORDINIS. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1945. pp. 103.
- THE DOMINICAN HOLY WEEK BOOK. Oxford, England, Blackfriars' Publications, 1949. pp. xii, 250. 5/6.
- FÁTIMA WEEK SERMONS. St. Meinrad, Indiana, St. Meinrad's Abbey, 1949. pp. 170. \$1.00.
- FIRST PRINCIPLES OF UNDERSTANDING. (*Aquinas Paper No. 10*). By G. E. Ekbery. Oxford, England, Blackfriars' Publications, 1949. pp. 18. 1s. 6d.
- FLORENTINE ART UNDER FIRE. By Frederick Hartt. Princeton, N. J., Princeton Press, 1949. pp. 147. \$5.00.
- FUNDAMENTALS OF LOGIC. By S. J. Hartman, C.Pp.S. St. Louis, Mo., B. Herder Book Co., 1949. pp. 271. \$3.50.

- THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY. Westminster, Md., The Newman Press, 1949. pp. 431. \$3.50.
- MARTIR DE CRISTO. *The story of Blessed Valentine de Berrio-Ochoa*, O.P. By J. M. Garrastachu, O.P. Bilbao, Spain, La Editorial Vizcaina, 1948. pp. 101.
- MEN, MUTTS, AND MULLIGAN. By Quentin Morrow Phillip. Chicago, Illinois, St. Joseph Publishing Co., 1949. pp. 61. \$1.25.
- MISSA SACRAMENTUM CRUCIS. By A. C. Gigon, O.P. Turin, Italy, Marietti, 1949. pp. 42.
- MORNING AND NIGHT. *Family prayers for daily use*. By B. J. Musser. Westminster, Md., The Newman Press, 1949. pp. x, 46. \$2.00.
- THE MYSTICAL ROSE. By Father Hubert, O.F.M.Cap. Westminster, Md., The Newman Press, 1948. pp. iv, 79. \$1.75.
- THE NATIONAL CATHOLIC ALMANAC (1949). By the Franciscan clerics of Holy Name College, Washington, D. C. Paterson, N. J., St. Anthony Guild Press, 1949. pp. 832. \$1.50.
- THE NATURE AND TREATMENT OF SCRUPLES. By Dermot Casey, S.J. Westminster, Md., The Newman Press (Clonmore and Reynolds, Ltd., Dublin), 1949. pp. 66. \$0.90.
- ON PILGRIMAGE. By Dorothy Day. Stotler's Cross Roads, W. Va., David Hennessy, The Distributist Bookstall, 1948. pp. 175.
- OUR ETERNAL VOCATION. By a Carmelite Nun. Westminster, Md., The Newman Press, 1949. pp. 207. \$2.25.
- THE PHILOSOPHY OF EXISTENCE. By Gabriel Marcel. New York, N. Y., Philosophical Library, 1949. pp. 96. \$2.75.
- A SIMPLE WAY OF LOVE. By a Poor Clare. Westminster, Md., The Newman Press, 1949. pp. 104. \$1.50.
- STORIES ABOUT SAINT FRANCIS. By Eusebius Arundel, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1949. pp. 79. \$0.75.
- THEOLOGICA GERMANICA. *A fourteenth century devotional and mystical book*. Edited by Joseph Bernhart. New York, N. Y., Pantheon Books, Inc., 1949. pp. 240. \$2.50.
- THEOLOGIAE DOGMATICAE NOTIONES GENERALES. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1947. pp. 96.
- THIS PERVERSE GENERATION. By Peter Michaels, New York, N. Y., Sheed and Ward, 1949. pp. 122. \$2.75.
- TRIALS OF A TRANSLATOR. By Ronald Knox. New York, N. Y., Sheed and Ward, 1949. pp. 113. \$2.00.
- VIE DE LA CITÉ. By A. C. Gigon, O.P. Fribourg, Switzerland, St. Paul Press, 1943. pp. 30.

WE DIE STANDING UP. By Dom Hubert van Zeller, O.S.B. New York, N. Y., Sheed and Ward, 1949. pp. 165. \$2.00.

YOU AND THOUSANDS LIKE YOU. By O. F. Dudley. New York, N. Y., Longmans, Green and Co., 1949. pp. 157. \$2.50.

PAMPHLETS RECEIVED

From THE BLOOMSBURY PUBLISHING CO., Ltd., 34 Bloomsbury St., London, W.C.1, England.

ANGELS AT HOME. A group of eight holy pictures that can be cut out and colored by children. The pictures are perforated at the end and thus easily detachable. By Sr. Mary Ansgar, O.P. pp. 8. 1/6d.

SEVEN GIFTS OF THE HOLY SPIRIT. By Sr. Mary Ansgar, O.P. pp. 20. 1/6d.

From THE BRUCE PUBLISHING CO., 540 N. Milwaukee St., Milwaukee 1, Wis.

WHEN A CATHOLIC MARRIES. An aid for seminarians and young priests. By Rev. C. A. Liedebach. pp. 75. \$0.50.

From THE CATECHETICAL GUILD, 147 E. Fifth St., St. Paul 1, Minn.

THE LIFE OF CHRIST. (*In comic book format.*) Art by Addison Burbank, script by Rev. R. E. Southard, S.J. \$0.25; minimum order, 10 copies.

From THE GRAIL, St. Meinrad, Indiana.

FOLLOW ME. *On the vocation to the religious life.* By Godfrey Poage, C.P. pp. 64. \$0.15.

FOLLOW HIM. *On the vocation to the sisterhood.* By Godfrey Poage, C.P. pp. 64. \$0.15.

THE PATER NOSTER OF ST. TERESA. Translated by W. J. Doheny, C.S.C., J.U.D. pp. 147. \$0.30.

PILGRIMAGE TO FATIMA. By Paschal Boland, O.S.B. pp. 48. \$0.15.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

BUILDING BLOCKS FOR PEACE. By Chaplain W. J. Clasby. pp. 32.

THE EVERLASTING KINGDOM. By Rev. E. D. Benard. pp. 52. \$0.25 single copy; \$10.00 per 100.

GIVE HIM A THOUGHT. By Joseph Manton, C.Ss.R. pp. 24. \$0.20 single copy; \$8.00 per 100.

HOW TO COUNTERACT ANTI-CATHOLIC PROPAGANDA. pp. 16. \$0.20 single copy; \$6.00 per 100.

OUR LADY OF FATIMA'S MESSAGE TO THE WORLD. By Howard Rafferty, O.Carm. pp. 50.

A MYSTIC OF OUR TIME, THERESA NEUMANN. By E. J. Burrus, S.J. pp. 21. \$0.20 single copy; \$8.00 per 100.

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SAINT JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. C. V. Fennell, O.P., the Rev. T. V. Dwyer, O.P., the Rev. H. A. Kelly, O.P., and the Rev. W. A. McLoughlin, O.P., on the death of their mothers; to the Rev. V. M. Martin, O.P., the Rev. E. J. Madden, O.P., the Rev. J. L. Lennon, O.P., the Rev. J. A. Fitzpatrick, O.P., and the Rev. A. M. Whelan, O.P., on the death of their fathers.

STUDIUM The Rev. J. C. Kearney, O.P., has been appointed Baccalaureus of the Pontifical Faculty of Theology at the House of Studies in Washington. The Very Rev. W. M. Conlon, O.P., has been appointed Master of Studies.

ELECTION The Very Rev. W. M. Conlon, O.P., has been elected Prior of the House of Studies in Washington, D. C., assuming office on June 2. The Very Rev. J. J. McLarney, O.P., has been elected Prior of St. Joseph's Priory, Somerset, Ohio.

APPOINTMENT The Rev. R. M. McCaffrey, O.P., has been reappointed Vicar of Holy Trinity, Somerset Ohio.

SILVER ANNIVERSARY The members of St. Joseph's province wish to extend their congratulations to the Very Rev. F. J. Baeszler, O.P., the Very Rev. J. B. Walsh, O.P., the Very Rev. J. D. Walsh, O.P., the Rev. C. M. Delavigne, O.P., the Rev. R. P. Johannsen, O.P., and the Very Rev. T. M. O'Connor, O.P., who celebrate the twenty-fifth year of their ordination to the Holy Priesthood on June 18.

VESTITION Bro. Gerard Majella Bryant, laybrother postulant, received the habit of the Order on June 2.

ORDINATIONS On June 9, in St. Dominic's Church, Washington, D. C., the Most Rev. Edward Celestine Daly, O.P., Bishop of Des Moines, ordained the following students to the Holy Priesthood: William John Outwater, James Michael Murphy, John Linus Sullivan, Thomas Kevin Connolly, William Ferrer Kopfman, Arthur Theophane O'Brien, John Jerome Conroy, James Timothy Carney, Francis Xavier Schwartz, Robert Denis Plamondon, William Terence O'Shaughnessy, Malcolm Sylvester Willoughby, Joseph Adrian Dionne, Vincent Ferrer McHenry, Paul John Dominic Scanlon, Nadra Benedict Joseph, Walter Urban Voll, Thomas Gregory Mullaney, Edward Hyacinth Putz, Edward Maurice Gaffney.

On June 6 in the Shrine of the Immaculate Conception, the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, ordained the following brothers to the Diaconate: Donald Danilowicz, Reginald Maguire, Justin Brodie, Chrysostom O'Brien, Richard Heath, Regis Heuschkel, Frederick Hinnebusch, Alan Morris,

Flavian Morry, Edward Fallon, Stephen Murray, Hilary Kenny, Valerian Townsend, William Hill, Andrew Stickley, Gerard Maley.

SAINT ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. J. H. Henry, O.P., on the death of his father.

ORDINATIONS On June 7, the Most Rev. Edward C. Daly, O.P., S.T.M., Bishop of Des Moines, Iowa, conferred the Priesthood on the Reverend Brothers: Gregory Going, Dominic Tamburello, Athanasius Weisheipl, Michael Faraon, Hyacinth Brenda, Ignatius Reardon, Malachy Dooley, Richard Butler, Gilbert Graham, Henry Seibs and John Thomas Bonée. The ceremony took place in St. Pius Church, Chicago.

In ordination ceremonies at the House of Studies on May 3, the Most Reverend William D. O'Brien, D.D., Auxiliary Bishop of Chicago, conferred the subdiaconate on the Reverend Brothers Thomas Sanner, Bartholomew Walsh, Martin Hopkins, Joachim Pender, Lawrence Kearney, and Barnabas Unruh.

The orders of Exorcist and Acolyte were conferred by Bishop O'Brien on Brothers Nicholas Ashenbrenner, Paul Mahoney, Vincent Blake, Humbert Determan, Alexius Goedert, Reginald Masterson and Ralph Powell.

The Rev. Colum Burke O.P., and the Rev. Matthias Mueller, O.P., were ordained to the priesthood in Avila, Spain, on Palm Sunday.

DIAMOND JUBILEE His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, delivered the sermon at the Solemn Mass in observance of the Diamond Jubilee of St. Pius Church, Chicago, on Sunday, May 1. The Very Rev. Edward L. Hughes, O.P., Provincial, was celebrant of the Mass; the Very Rev. J. I. Reardon, O.P., Deacon; and the Very Rev. J. W. Picc, O.P., Subdeacon.

CORNERSTONE CEREMONY The Most Rev. Leo D. Binz, D.D., Coadjutor Bishop of Winona, laid the cornerstone for the new novitiate on the feast of St. Peter Martyr, patron of the new Priory. The ceremony was attended by the Very Rev. Edward L. Hughes, O.P., Provincial, members of the Provincial Council, and clergy and religious of the Winona Diocese.

ELECTION The Very Rev. C. C. Johnston, O.P., has been elected Prior of St. Anthony's Priory, New Orleans, La.

RECEPTIONS The following laybrothers have recently received the habit of the Order from the Very Rev. J. E. Marr, O.P., Prior of the House of Studies: Brothers Martin Abel, Bernard Arnheim, Richard Clarke, Robert Shepard, and Patrick Sullivan.

PROFESSIONS The Very Rev. F. L. Vander Heyden, O.P., Prior of St. Dominic's Priory, Oak Park, received the Solemn Profession of Brothers Michael McGrael and Thomas Martin, Laybrothers, on Jan. 3,

and May 4, respectively.

The Very Rev. J. E. Marr, O.P., Prior of the House of Studies, received the simple Profession of Bro. Anthony Cortese, Laybrother.

THOMIST
ASSOCIATION The Rev. Vincent R. Hughes, O.P., delivered the pincipal address at the eleventh annual meeting of the Thomist Association. Over two hundred delegates attended the convocation held at St. Mary's Convent, Milwaukee. The Very Rev. John A. Driscoll, O.P., is the present secretary general of the association.

HOLY NAME PROVINCE

RECEPTION On April 18, at the Convent of the Immaculate Conception, Ross, California, the Rev. Bernard P. Condon, O.P., Prior of the convent, clothed Brothers Albert André and Peter Yost, Laybrothers, in the habit of the Order.

SISTERS' CHRONICLE

Dominican Nuns of the Perpetual Rosary, Rome, Italy (American Foundation)

The first Sunday Rosary Devotions in the Rome chapel, preached by the Dominican Fathers, are very well attended. All the Holy Week liturgy was solemnly cerebrated and on Easter Sunday the conventual Mass was sung by an English Servite Father, ordained on Holy Saturday.

At the newly-founded Glasgow Monastery the Very Rev. Bernard Delaney, O.P., presided at the singing of Tenebrae.

On the first Sunday of every month, the Rosary Pilgrimage Hour is held in the Monastery Chapel. The sermons on these occasions are preached by the different Canons, including the well-known Canon Taylor of Carfin.

Recent visitors included His Eminence Cardinal Tedeschini, Datary to His Holiness Pope Pius XII and a member of the Dominican Third Order; the Most Reverend Martin O'Connor, Rector of the American College; the Most Reverend P. A. Skehan, O.P., Procurator General; and Very Rev. T. M. Sparks, O.P., North American Socius to the Master General.

Holy Cross Congregation, Amityville, N. Y.

For the sake of uniformity throughout the Congregation, the third Sunday of the month has been designated for the Sisters' monthly Day of Recollection.

The first organized monthly Braille Meeting of the St. Dominic Unit was held recently at St. Frances de Chantal Convent, Brooklyn, with Sister Everard, O.P., presiding. This unit, comprising about a dozen Sisters interested in transcribing works for the blind, will supplement the program of the Braille Committee of the Blessed Francis Capillas Unit at the Novitiate.

Many priests and Sisters were present when His Excellency, Most Reverend

James P. Davis, D.D., blessed the new convent of Santa Teresita, Naranjito, Puerto Rico, and the first Mass was offered on February 22. After the ceremony, His Excellency paid a visit to the Sisters at Villa San Jose.

Our missions in Puerto Rico are fostering religious vocations; at present there are four Puerto Rican postulants at Amityville, and seven more candidates are expected to join the new class entering in September.

Forty-three student nurses were capped by Sister Ildephonse, O.P., at Jennings Hall of St. Catherine's Hospital, Brooklyn, on March 13. On March 4, sixty-five young women received their nurses' caps through their affiliation with Mary Immaculate Hospital Nurses' Training School, Jamaica, of which Sister James Anthony, O.P., is Superintendent.

A very impressive ceremony took place in the foyer of Bishop McDonnell Memorial High School for Girls, when the January graduating class consisting of three-hundred and nine members, pledged their allegiance to Mary in solemn prayers and hymns in the presence of their religious teachers.

Ground breaking ceremonies were held recently for a new one-story brick convent for the Sisters who have been serving St. Hugh's Parish School, Huntington Station, for the past twenty-four years.

On April 2, Queen of the Rosary Mother House and Novitiate had Exposition of the Most Blessed Sacrament throughout the night, followed by a special day of recollection on Passion Sunday, to expiate the crimes of the enemies of God. Sisters in every mission house induced the faithful, including their relatives and friends, to join in the world-wide crusade of prayer recommended by His Holiness Pope Pius XII for this special intention.

Mother M. Anselm, O.P., Prioress General, and Mother M. Hedwig, O.P., Secretary General, attended the Dominican Mothers General Conference at Pasadena, April 21-24.

The Villa Marians of the Dominican Juniorate, Water Mill, N. Y., presented *The Bells of Corneville* on April 18, at Sacred Heart Auditorium, Glendale, under the auspices of the Dominican Auxiliary.

On April 24, after Mass, a procession was held through the cloister at Amityville in honor of Our Thorn Crowned King. A special prayer of renunciation of the world and its pomps was recited before the statue, and on returning to Chapel, the Novitiate Choir sang two hymns in honor of the Most Precious Blood.

May 3 was a day of rejoicing and thanksgiving for Sisters Justa, Arcadia, Foribert, Alexandrine, Theodosia and Eucharua, who celebrated their fiftieth anniversary of Reception in the Order of St. Dominic.

Legionaries of Mary of Suffolk County on May 8, rendered public tribute to Our Blessed Lady and renewed their act of consecration to her at Queen of the Rosary Novitiate and Mother House, Amityville.

Sister representatives of Holy Cross Congregation have recently participated in a number of education conventions, conferences and meetings held in New York and Philadelphia, which were sponsored by the Association of Teachers of Mathematics of New York City; the New York-New Jersey Unit of the Catholic Library Association, the New York Archdiocesan Teachers Institute, the National Catholic Educational Association, the Catholic Business Education Association and the National Catholic Music Educators Convention.

Visitors at the Mother House and Novitiate included four Dominican Fathers from Puerto Rico, two retreat masters, Rev. Louis J. Furton, C.M., and Rev. Francis Berrong, C.S.S.R., Rev. P. P. Walsh, O.P., Rev. Arthur R. Huebsch, Rev. John Fee

and the Right Rev. Monsignor John J. Boardman, Diocesan Director of the Society of the Propagation of the Faith, Brooklyn.

Sisters Loretta Dolores, O.P., and Mary Teresa, O.P., will attend the Providence College Summer School of Theology for Sisters from June 28 to August 6.

Recent deaths in the Community include those of Sisters Christina, Anastasia, Berenice, Radegundis, Friederica, Sigisberta and Salesia.

Dominican Sisters of the Sick Poor, New York, N. Y.

On March 30, ceremonies of Reception and Profession were held following a retreat conducted by the Rev. W. L. Whalen, O.P. The following postulants received the habit: Ellen Goedert (Sister Mary Anne Francis), Patricia Debbie (Sister Mary Paul), and Patricia Tresnan (Sister Mary Teresita); the novices who pronounced temporary vows were: Sister Mary Carmelita, Sister Mary Margaret Francis and Sister Mary Martin de Porres. The Right Rev. Monsignor Martin A. Scanlan, Pastor of St. John's Church, Kingbridge Avenue, presided at the ceremonies and preached the sermon.

On Sunday, May 10, the Dominicanettes observed a Day of Recollection. The Rev. F. N. Wendell, O.P., conducted the exercises.

Sister Mary Emily Pallay died on April 26 in the twenty-ninth year of her religious profession.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

In an effort to diffuse good feeling and understanding, five Korean teachers, ably assisted by their new ambassador, Mr. Chang, toured the United States in February-April. They stopped at the Maryknoll Motherhouse and were delighted to be greeted by our Korean missionaries in their native language, as none of the five spoke English. Their tour has taken them to many of the outstanding educational institutions in the country.

On the feast of St. Thomas Aquinas, twenty-seven Sisters made final profession, twenty of them on the mission fields. The Reception ceremony was held in the afternoon.

At the invitation of St. John's University, Sister Mary Augustine, a former missionary of the Philippines, China and Panama, gave a series of four lectures to an adult class during the month of March on *Women in Pagan Lands*.

April 6 was profession day for sixty-two Sisters. Most Reverend Raymond A. Lane, M.M., S.T.D., Superior-General of the Maryknoll Fathers, presided at the ceremony, and the Right Rev. Monsignor T. Joseph Doyle of Riverdale, N. Y., gave the address.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On April 24, two postulants, Miss Dorothy Anne Edgar (Sister Mary of the Immaculate Heart) and Miss Elizabeth Mary Enterlin (Sister Marie Dianne of Our Lady of the Rosary) received the Dominican habit. Rev. William F. Furlong of Darlington Seminary presided and Rev. John Hoek, S.J., preached the sermon.

Congregation of St. Mary, New Orleans, La.

Mother Mary Dominic Ray, O.P., Mother General, was elected Secretary-

Treasurer of the Dominican Mothers General Conference, held April 21-24 at Flintridge Sacred Heart Academy, Pasadena, Calif. She was accompanied to the Conference by Sister Mary Elizabeth.

Sister Mary Liguori and Sister Mary de Sales were delegates to the N.C.E.A. meeting at Philadelphia.

Directed by the Rev. M. J. Kellouhey, Moderator, the Catholic Information Center gave four presentations of *The Redeemer*, a Passion Pageant Drama in the gymnasium-auditorium of St. Mary's Dominican College.

The Rev. John di Marchi, C.I.F.M., assigned to Fátima, Portugal, and at present touring the United States, showed two technicolor films of *Fátima* to the faculty of Dominican College, and that of St. Mary's Dominican High School. This courtesy was extended through the Rev. Francis Fox, O.P., of St. Anthony Priory.

On Laetare Sunday the college gymnasium-auditorium was the scene of the annual Sacred Concert given by the Schola Cantorum of Notre Dame Seminary. The Rev. Robert Stahl, S.M., conducted.

Rev. J. G. Masterson, O.P., Professor of Sociology, Dominican College, substituted for the chaplain throughout Holy Week.

The Very Rev. E. L. Hughes, O.P., Provincial of the Province of St. Albert the Great, honored the house of the Novitiate by celebrating Mass in the chapel during his first visit to Rosaryville.

Rev. W. Crandall, S.J., Academic Dean, Loyola University, conducted the annual Day of Recollection for the Alumnae.

Two retreats were given at the High School, the first for the third and fourth year classes by Rev. Joseph Buckley, S.M., Vice-Rector, Notre Dame Seminary, and the second for the students of the first and second years by Rev. James F. Benedict, Our Lady of Lourdes Parish.

Two Cana Conferences for members of the Newman Clubs at the various high schools of New Orleans were given by Fr. Buckley. The conferences were sponsored by the Archdiocesan Confraternity of Christian Doctrine.

Rev. J. J. McCarthy, S.J., officiated at the reception of the college Promoters of the League of the Sacred Heart.

Rev. Sam Hill Ray, S. J. received and confirmed the Officers of the Archdiocesan Union of the Sodality of the Blessed Virgin; Benediction of the Most Blessed Sacrament followed.

St. Cecilia Congregation, Nashville, Tenn.

Mother Annunciata, O.P., Prioress General of the St. Cecilia Congregation, was honored on her feast day, March 25, by a special program given by the student body of St. Cecilia Academy. At the close of the program, a sheaf of Easter lilies was presented to her by the president of the senior class.

Sister Cornelia, O.P., superior of Holy Child Kindergarten, Memphis, and Sister Henry Suso, O.P., director of the kindergarten department of Overbrook School, Nashville, attended a meeting of the National Catholic Kindergarten Association held in Chicago, April 29-30.

Sister Mary Elizabeth, O.P., director of the St. Cecilia Unit of the C.S.M.C., and Sister Dorothea, O.P., a member of the English department of St. Elizabeth Academy, attended the diocesan oratorical contest held in Chattanooga, Tenn., on April 29. Sister Mary Elizabeth recently received the Grand Cross of the order of

Paladins for her outstanding work in the St. Cecilia Unit of the C.S.M.C.

The eighty-ninth annual commencement exercises of St. Cecilia Academy were held in the chapel of the Academy on the morning of June 3. The Most Reverend William L. Adrian, D.D., said the Mass and presented honors to the graduates. Rev. James E. Eiselein, chaplain, delivered the address.

Sister Mary Frances Langford, O.P., received the B.S. degree from DePaul University, Chicago, at the closing exercises held in June, and Sister Anne Thomas Lavin, O.P., received the B.A. degree from Siena College, Memphis, Tenn.

St. Mary of the Springs, Columbus, Ohio

Representing St. Mary of the Springs at the convention of the National Catholic Education Association at Philadelphia were Sister M. Aloyse, Sister M. Coralita, Sister Angelita and Sister Beatrice.

Sister M. Clementine, Vicar-general, and Sister M. Lucy, registrar, were appointed by Mother M. Bernardine as delegates to the Conference of Dominican Mothers General held at Pasadena, Calif., during Easter week.

Sister M. Urban lectured to the Genetics Club at Ohio State University and to the Academy of Science at its fifty-eighth annual meeting held at Dennison University, Dennison, Ohio, on April 23.

Sister M. Borromeo, dean of the College of St. Mary of the Springs, and Sister M. Lauranna, directress of the Academy of St. Mary of the Springs, attended the fifty-fourth annual meeting of the North Central Association of Colleges and Secondary Schools in Chicago, Ill.

Sister Mary Bertrand O'Neill, professor of history and art at Albertus Magnus College was taken in death after a heart attack on April 13. Sister Bertrand has been in religion for over fifty years.

Sacred Heart Convent, Springfield, Ill.

The Sacred Heart Convent Chapter of Dominican Tertiaries held its annual Day of Recollection on Sunday, April 3. Rev. Patrick Roney, O.P., River Forest, Ill., conducted the services which were attended by one hundred and fifteen members of the organization.

As part of a general visiting program, His Excellency, the Most Reverend William A. O'Connor, recently installed Bishop of Springfield, came to Sacred Heart Academy on the afternoon of April 1. He met the students and teachers in a friendly, informal manner, and spoke to each separate group in turn.

Attending the regional meeting of the National Catholic Educational Association in Chicago on March 29 were Sisters Mary Henry, Louis Bertrand, M. Domitilla and M. Isabelle.

The last lecture in the Thomistic Series, which was given at Sacred Heart Convent during the past winter, was delivered by the Very Rev. J. L. Callahan, O.P., and was very well attended.

Reception and profession of members of the Third Order took place in the Sacred Heart Convent Chapel on April 24 at the regular monthly meeting. There were thirteen new members received and nine professed by the director of the Chapter, Very Rev. William F. Haug.

Mother M. Imelda, accompanied by Sister M. Ceslaus, attended the Dominican Mothers General meeting which was held at the Sacred Heart Academy, Flintridge, Pasadena, Calif., from April 21 to 24.

Congregation of St. Catharine of Siena, St. Catharine, Ky.

Summer courses for the Sisters of St. Catharine Community are to be conducted at St. Catharine Junior College in Kentucky, at Siena College in Memphis, Tenn., and at Rosary Academy, Watertown, Mass. Sisters of the Community will also continue their courses at various other institutions throughout the country.

Work on the new Mary Immaculate Hospital at Lebanon, Ky., has been begun. This new building will have the latest and best hospital equipment and will be completely fireproof. The exceptional growth of the original infirmary has necessitated this expanded program.

At the Foreign Language Conference held this year at Lexington, Ky., in April, among the delegates from the various states and Canada were several representatives of St. Catharine Community. Sister Sheila of Siena College read a paper at the meeting of the Spanish teachers. Sister Agatha was a member of the panel discussion on *Objectives in the Teaching of Latin* at the meeting of the Latin teachers. Sister Aquinette and Sister Julia were also at this meeting.

In Chicago, at the meeting of the Primary Teachers Organization, Sister Miriam Joseph of Our Lady of Peace Convent, was elected president of the seven hundred-member group. Sister Miriam Joseph also directed, with the assistance of Sister Francita, the St. Catharine exhibit at the Vocational Congress held in Chicago.

Sister Clarita, supervisor of Dominican Schools of the Archdiocese of Boston, Sister Bonaventure, St. Catharine member of Supervisors of Schools of the Archdiocese of Louisville, Sister Mary Andrew of the Boys Guidance Centre in Boston, and Sister Florentia of St. Patrick High School, Watertown, Mass., were delegates to the National Catholic Education Association's annual convention in Philadelphia.

Congregation of St. Catherine of Siena, Racine, Wis.

Sister M. Emerentia Reinhart, O.P., died February 3 in the forty-sixth year of religious profession.

Forty Hours Devotion was held at the Motherhouse February 22-24.

Over two-hundred girls attended the Vocation Day sponsored by the Sodality girls of Dominican College on March 27 at St. Catherine's. Conferences were given by the Rev. L. J. Kelly, O.P., and the Rev. M. Plale.

A number of Sisters went to Tamah, Wis., on April 2 to attend the regional meeting of the Catholic Library Association. Sister M. Serena, O.P., acted as general chairman of arrangements for the one-day convention. Sister M. Thomas, O.P., and Sister M. Felicia, O.P., gave talks at a sectional meeting.

Mother Mary Cleopha, O.P., and Sister M. Gerold, O.P., attended the Dominican Mothers General Conference at Pasadena, Calif., during Easter week.

Sacred Heart Convent, Houston, Texas

Annunciation Day at Sacred Heart was marked by a fourfold celebration, being the occasion of the Diamond Jubilee of Sister M. Augustine Ashton, the Silver Jubilee of Sister M. Norbert Carroll and Sister M. Rachel Geistman, the first profession of seven novices, and the clothing of six new Sisters with the white habit of St. Dominic.

The Sisters who made temporary vows were: Sister M. Siena Schmitt, Charles Marie Vercher, M. Helena Cruz, Rose Marie Carroll, M. Emily Bordages, M. Benita Kelley and M. Finian Sheridan.

The following young ladies received the religious habit: Miss Regina Gately (Sister Margaret Mary), Miss Clydia Ann Corley (Sister M. Marcus), Miss Blanche Gothia (Sister M. Blanche), Miss Mary Phyllis Klein (Sister Mary Ellen), Miss Helen Morales (Sister Therese Marie) and Miss Jane Abell (Sister James Marie).

The Most Reverend C. E. Byrne officiated at the ceremonies and delivered the sermon.

Mother M. Angela attended the Convention of the Mothers Generals held during Easter Week at Flintridge Academy, Pasadena, Calif.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Cal.

The Mothers General of the Dominican Third Order Conventuals of the United States and Cuba held their eighth biennial conference at Flintridge Sacred Heart Academy, Los Angeles, April 21-24. Twenty-four of the thirty-one congregations of Dominicans were represented. The conference opened with a solemn Dominican Mass *coram pontifice*, celebrated in St. Andrew's Church, Pasadena. His Excellency, the Most Reverend Joseph T. McGucken, Auxiliary Bishop of Los Angeles, officiated and the assistant priests were the Very Rev. Monsignor Edward Wade and the Very Rev. Monsignor Michael O'Connor. The ministers of the Mass were Rev. T. H. McElhatton, O.P., celebrant, Very Rev. P. H. Meagher, O.P., deacon, and Rev. R. L. Lewis, O.P., subdeacon. The sermon was preached by Father Meagher who also gave the conferences during the retreat. At the close of the meeting the Mothers and Sisters were privileged to receive the apostolic blessing of His Holiness, Pope Pius XII, and also an inspiring and encouraging message from the Most Reverend Emmanuel Suarez, O.P., Master General of the Order.

On April 25, Rev. Mother M. Seraphina Maerz passed to her eternal reward at the Motherhouse, Mission San Jose, in the seventy-fifth year of her religious profession and the ninety-fourth year of her age. A solemn Requiem Mass for the repose of her soul was offered in St. Joseph's Church, Mission San Jose. The ministers were Rev. P. B. Condon, O.P., celebrant, Rev. P. A. Duffner, O.P., deacon, and Rev. T. M. Porter, O.P., subdeacon.

Sister M. Louise, O.P., Directress General of Schools, and Sister Mary Kevin, O.P., Dean of Holy Rosary College, attended the N.C.E.A. convention at Philadelphia during Easter week.

